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Taittiriya-Upanishad

With Sanskrit Text, Paraphrase with word-for-word Literal Translation, English Rendering and Comments.

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TAITTIRIYA UPANISHAD.

INTRODUCTION.

The Upanishad has been so named because it forms a part of the Taittiriya Aranyaka of the Krishna Yayur Veda. Taittiriya Aranyaka itself forms the latter part of the Taittiriya Brahmana and this Upanishad constitutes the seventh, eighth and ninth *prapathakas* of the said Aranyaka.

The Taittiriya recension of the Krishna Yayur Veda got its nomenclature from the tradition that when the 'great sage Yajnavalkya was asked by his offended' Guru to return back the Veda which the former had studied under him, Yajnavalkya threw it out, and other Rishis taking the forms of *Tittiris* (partridges) swallowed the Veda thus thrown out.

This Upanishad is the most popular of all other smaller Upanishads, chiefly owing to the fact that it is still chanted with proper *swarams* and intonations by Brahmins in all parts of India, which forms one of the main features of Hindu religious ceremonies. Moreover it speaks of the rules of conduct beginning from the student life up to the fourth *Ashrama i.e.*, Sannyasa life, in well-ordered, graduated manner revealing the depth of significance of each stage and its

final culmination into the next, till man reaches the *sumum bonum* of life, the *Brahmanandam.*

It is divided into three parts, named according to Sankara, as (1) Shiksha-Valli, (2) Ananda-Valli, and (3) Bhrigu-Valli. But Sayana in his commentary on the Taittiriya Aranyaka styles them as (1) Samhiti, (2) Varuni and (3) Yagniki, according to the subject matters dealt therein.

The special feature of the Shiksha-Valli is that it gives a most beautiful pithy address to young novitiates of the Brahmacharya Ashrama, analogous to the convocation addresses of modern universities, where the teacher tells the students about the virtues they should try to possess and cultivate, the ideals of life they should foster and such other rules of conduct for the up-building of a noble character.

The special feature of the next chapter, the Brahmananda-Valli is in the grand proclamation that Brahman is Anandamaya or Supreme Bliss. Wherever is the expression of bliss or joy, know, it asserts, there is the light of Brahman. But its fullest expression is in the unfettered joy of the consciousness of the Universal Life. It further shows by beautiful similes the place of human joys and pleasures in relation to the Supreme Bliss of the Universal. This chapter is the most important of the three inasmuch as it deals directly with *Brahmajnanam* which is the sole purpose of all Upanishads.

The special feature of the third chapter, *i.e.,* Bhrigu-Valli is the mention of the five sheaths, *Koshas,* of the

Atman. It is a conception though hinted in other Upanishads like Brihadaranyaka and Chhandogya, yet it is nowhere so explicitly dealt with as in this Upanishad. The Vedantic doctrine of three bodies *viz*, causal, subtle and gross, and five sheaths or *koshas*, viz, the gross physical body, the vital energy that energises the gross, the mind with the senses, the intellect and the primal nescience, is directly based upon the utterances of this Upanishad. It gives the most beautiful idea of leading the mind from the gross to the subtle and to the subtler till to the subtlest of all, the Atman which is encased within these *Upadhis* or super-imposed adjuncts of Life.

TAITTIRIYA UPANISHA

I

Shiksha-Valli or Samhiti Upanishad.

FIRST ANUVAK.

ओं शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः ॥

मित्रः Mitra नः to us शं propitious वरुणः Varuna शं propitious (भवतु be) अर्यमाः Aryaman नः to us शं propitious भवतु be इन्द्रः Indra बृहस्पतिः Brihaspati नः to us शं propitious (भवतु be) उरुक्रमः all-pervasive विष्णुः Vishnu नः to us शं propitious (भवतु be.)

May Mitra be propitious to us and so also Varuna. May Aryaman be propitious to us, may Brihaspati and Indra be propitious to us and so also the all-pervasive Vishnu.

[*Mitra*—the presiding deity of the day as well as of *Prana.*

Varuna—the presiding deity of the night, water and the *Apana.*

Aryaman—the presiding deity of the sun as well as of the eyes.

Indra—the presiding deity of strength, of the hands, as well as of the lightning and rain.

Brihaspati—the presiding deity of speech as well as of intellect.

Vishnu—the presiding deity of the legs as well as of the highest heaven.]

नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तार-मवतु । अवतु माम् । अवतु वक्तारम् । ओं शान्तिः शान्तिः शान्तिः ।

ब्रह्मणे to Brahman नमः adoration वायो O Vayu, ते नमः adoration to Thee. त्वम् Thyself एव verily प्रत्यक्षं the visible ब्रह्म Brahman असि art त्वाम् to Thee एव verily प्रत्यक्षं the visible ब्रह्म Brahman वदिष्यामि (I) shall declare. ऋतं the right वदिष्यामि shall declare सत्यं the true वदिष्यामि shall declare. तत् That (Brahman) मां me अवतु protect तत् That (Brahman) वक्तारम् the speaker (teacher) अवतु may protect. ओं Om शान्तिः peace, शान्तिः peace, शान्तिः peace.

Adoration to Brahman, adoration to Thee, O Vayu; Thou art verily the visible Brahman, and verily will I declare Thee as visible Brahman. The right will I speak, and I will speak the true. May That (Brahman) protect

me; may That protect the teacher. Om! peace! peace! peace!

[*Thou art......Brahman*—Here by Vayu is meant the all-pervasive universal life or *Sutratman*. In His macrocosmic aspect, He is the cosmic energy and universal mind, and in His microcosmic aspect, He is the vitalising force of body and mind. The *Sutratman* is the first subtle manifestation of the *Saguna Brahman*. The other name for *Sutratman* is *Hiranyagarbha*. He is endowed with twofold energy viz., *Jnana Shakti* and *Kriya Shakti*, i. e., power of knowledge and power of action. He is called here as the 'visible Brahman' because, He is perceptible both by the mind and the senses. Cf. Bri. Up. III 7th, 2.

NOTE.—In the previous and this peace-invocations the blessings of the different gods and Hiranyagarbha have been invoked because it is believed that even gods thwart the path of an aspirant striving for God-realisation. So, if they are propitiated in the beginning, the course is expected to be smoother. Moreover, when through the grace of these gods who preside over the different bodily functions, the physical health is attained, then only it becomes possible to make the strenuous effort for the achievement of the highest wisdom. The thrice utterance of 'peace' is meant to remove the three-fold obstacles of life, viz., *Adhyatmika*, *Adhidaivika* and *Adhibhautika*. Along with peace-chant, the supreme Brahman also has been invoked by His sound symbol Om.]

SECOND ANUVAK.

ओं शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् । साम संतानः । इत्युक्तः शीक्षाध्यायः ॥ १ ॥

ॐ om शीक्षां the principles of phonetics व्याख्यास्यामः (we) shall explain. वर्णः letters स्वरः accent मात्रा quantity or measure बलम् effort or strength सामः modulation संतानः conjunction. इति thus शीक्षाध्यायः the chapter on the study of phonetics उक्तः is told.

Om ! We shall (now) explain the principles of phonetics, (which comprise) letters, accents, quantity, strength, modulation and conjunction. Thus has been spoken of the chapter on phonetics.

[*Quantity—i.e.*, short, long or treble length of tone known as *Hraswa*, *Deergha* and *Pluta*.

Strength—i.e., intensity of effort with which the particular letter is pronounced.

Modulation—i.e., pronunciation of a sound in the middle tone.

Conjunction—i e, conjunction of two letters or sounds known as *Sandhi*.

NOTE.—According to the orthodox traditional belief the whole efficacy of a mantra lies in its proper chanting. The *mantrashakti* or the power of the

mantram is in the sound of the mantram. It is further believed that there is an inseperable connection between the *shabda* or a particular sound and its *artha*, the object for which the sound stands. So any mis-pronunciation of a mantra would rob away all its efficacy inasmuch as it would fail to denote the desired object. According to the Taittiriya Samhita, *Twasta*, a Vedic sage wanted to destroy Indra who had killed his son, and with this intention the sage performed a *Yajna* and poured oblations into the sacrificial fire with the words " Oh Agni, grow up into an *Indrashatru*." But owing to the wrong accentuation on the first word of the compound, *Indra-shatru*, the whole mantram imported just the opposite meaning and the demon who was produced from that sacrificial fire instead of klling Indra, was himself killed by the god. Hence *Patanjali*, the great philologist and commentator of *Panini* tells us that by wrong pronunciation of a mantram not only we would fail to attain the desired effect but the mis-pronunciation will cause us a positive harm. So, the *Shruti* begins with the principles of phonetics that the students may properly utter the mantrams that are to come hereinafter.]

THIRD ANUVAK.

सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातः संहिताया उपनिषदं व्याख्यास्यामः । पञ्चस्वधिकरणेषु । अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजम-

ध्यात्मम् । ता महासंहिता इत्याचक्षते । अथाधिलोकम् ।
पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः संधिः । (१)

नौ to us सह both यशः fame (भवतु be) ; नौ to us सह both ब्रह्मवर्चसम् the brightness of appearance born of spiritual life and sacred knowledge; the holiness of spirituality (भवतु be); अथ now अतः hereafter संहितायाः of the sacred teachings about conjunction उपनिषदं sacred teachings पंचसु in five अधिकरणेषु chapters व्याख्यास्यामः (we) shall explain. अधिलोकम् with regard to the worlds अधिज्यौतिषम् with regard to the light अधिविद्यम् with regard to knowledge अधिप्रजम् with regard to progeny अध्यात्मं with regard to the soul ताः they महासंहिताः the great conjunctions इति thus आचक्षते (they) call. अथ the following अधिलोकम् with regard to the worlds पृथिवी the earth पूर्वरूपं the prior form द्यौ the heaven उत्तररूपम् the posterior form आकाशः the sky सन्धिः the union.

May there be glory to us both, to us there be the effulgence of the sacred knowledge. Now we shall explain the sacred teachings of Samhita in five parts, (namely), with regard to the worlds, with regard to lights, with regard to knowledge, with regard to progeny and with regard to self. They call these the great conjunctions. Now with regard to the

world,—the earth is the prior form, the heaven the posterior form and the sky is the union.

[*May there . . . . . . sacred knowledge*—This invocation is chanted by the disciple for the glory that accrues from the study and meditation of the truths of the Vedas.

Effulgence of sacred knowledge—The meaning of *Brahma* of the word *Brahmavarchasam* of the text may be either *Brâhmana* or the Vedas. Accordingly, the whole word may mean either 'the effulgence of the appearance of a Brahmana leading a holy life' or 'the radiance that beams out from the face of one possessed of the sacred lore of the Vedas.'

Now we . . . . . in five parts—Here the Sruti tries to draw the attention of the young pupils towards the inner significance of the Upanishadic texts, rules as regards to whose pronunciation have been taught just before. Sruti says that we shall now teach the contemplation of *Samhita i.e.*, how *Samhita* should be regarded and meditated upon, with reference to the five objects of knowledge, *viz.*, the contemplation of worlds, of lights, of knowledge, of progeny and of the self. By Samhita the conjunction of two words or letters of Vedic text is meant here, as it is in the Yajur-veda chant "इषेत्वोर्जेत्वा." This method of of directing the mind of the student, first towards the symbolic significance of the letters of a *Samhita* has been adopted because the student who is fully imbued with the idea of Vedic recitation through long

practice, is sure to find at first very difficult to direct his mind towards the meaning of the text he recites, just as a songster whose whole attention is fixed upon the music of the song, finds hard to follow the meaning of it. So the easiest psychological method of drawing the mind from the sound to the sense of the text is to make the mind ponder over some symbolic signification of the letters.

Samhita—Samhita means a close combination of two sounds.

Sacred teachings—The word used in the text is *Upanishad* which literally means the knowledge that completely destroys (all ignorance), loosens (all fetters), and which is acquired by sitting very near (the teacher) ; it may also mean 'what lies very near'; but here, it has been taken in the sense of 'sacred teachings and the meditation upon them,' because by such contemplation a man finds, as if 'lying very near' him, all the good things, *e.g.*, wealth of progeny, cattle, and the *Brahmavarchas*.

The Earth is the first form . . . . . union. i.e., the first sound of a conjunction or *Samhita* should be contemplated upon as the symbol of the earth, and the last as the heaven and the middle space between the two should be regarded as the sky. For instance, in the scriptural text *Ishe—(t) twa* (इषेत्त्व) '*e*' and '*t*'—the final sound of the word *Ishe* and the initial sound of the word *twa* respectively are the two sounds joined together in the conjunction (संधि). So, *e* should be

regarded as the earth and t, the heaven and the middle space between the two is the sky].

वायुः संधानम् । इत्यधिलोकम् । अथाधिज्यौतिषम् । अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपः संधिः । वैद्युतः संधानम् । इत्यधिज्यौतिषम् । अथाधिविद्यम् । आचार्यः पूर्वरूपम् । (२) अन्तेवास्युत्तररूपम् । विद्या संधिः । प्रवचनं संधानम् । इत्यधिविद्यम्। अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूप । प्रजा संधिः । प्रजननं संधानम् । इत्यधिप्रज । (३) अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् । उत्तरा हनुरुत्तररूपम् । वाक्संधिः । जिह्वा संधावम् । इत्यध्यात्मम् । इतीमा महासंहिताः । य एवमेता महासंहिता व्याख्याता वेद । संधीयते प्रजया पशुभिः । ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन । (४) ।

वायुः the air संधानम् the medium. इति so far अधिलोकम् with regard to the worlds अथ the following अधिज्यौतिषम् with regard to the light. अग्निः the fire पूर्वरूपं the prior form आदित्यः the sun उत्तररूपम् the posterior form आपः water संधिः the conjunction वैद्युतः the lightning संधानं the medium of conjunction इति so far अधिज्यौतिषम् as to the lights. अथ the following अधिविद्यं regarding the knowledge. आचार्यः the teacher पूर्वरूपं the first form अन्तेवासी the disciple उत्तररूपम्

the posterior form विद्या knowledge संधि: the conjunction प्रवचनं teaching संधानम् the medium of conjunction इति so far अधिविद्यं as regards knowledge अथ now अधिप्रजं as regards progeny. माता mother पूर्वरूपं the prior form पिता father उत्तररूपम् the posterior form प्रजा offspring संधि: the conjunction प्रजननं the procreation संधानम् the medium of conjunction. इति so far अधिप्रजं as to progeny. अथ now अध्यात्मं with regard to the self. अधरा the lower हनु: the lip पूर्वरूपं the prior form उत्तरा the upper हनु: the lip उत्तररूपं the posterior form वाक् the speech संधि: the conjunction जिह्वा the tongue संधानम् the medium of conjunction. इति so much अध्यात्मं with regard to the self इति so far इमा: these महासंहिता: the great conjunctions य: who एवं thus एता: these व्याख्याता: described महासंहिता: the great conjunctions वेद knows (meditates upon) (स: he) प्रजया with progeny पशुभि: with animals (cattle) ब्रह्मवर्चसेन with the effulgence of the sacred knowledge अन्नाद्येन with food, etc. सुवर्ग्येन with the heavenly लोकेन the worlds संधीयते is conjoined (possesses).

The air is the medium of that union. So much as regards the world.

Now as to the light: fire is the prior form, the sun the posterior; water is the conjunction, lightning the medium. Thus far with regard to lights.

Now as to knowledge : teacher is the prior form, disciple the posterior, knowledge the conjunction, teaching the medium. So far as regards knowledge.

Next as regards progeny : mother the prior form, father the posterior, progeny the conjunction, procreation the medium. So far with regard to progeny.

Next as to the soul : lower lip the prior form, upper lip the posterior, speech the conjunction, tongue the medium. Thus far as regards the self.

So these are the great conjunctions. Whoso should meditate upon these conjunctions, as explained, is dowered with progeny and cattle, with the effulgence of the sacred knowledge, with food, etc., and also with the heavenly worlds.

[*Self*—Here means the body, made of the aggregate of subtle and gross *Bhutas.*

Note :—The meditation as regards the other conjunctions described above is to be done exactly in the same way as described in the first conjunction, *i.e. Adhilokam.* The first meditation is with regard to the world, the gross surroundings of the pupil ; the next is as regards the light, the subtler element that illumines the gross ; the third meditation is about the

knowledge which is the light of all lights ; the fourth is about the progeny, or, the living world ; and the fifth is about one's own self beginning from the gross body, ending in the subtlest aspect of human personality, the consciousness. Thus the pupil's mind is trained to perceive the subtler and subtler realities of life and existence. Moreover he is trained in the art of concentration with the help of the gross and the subtle.]

FOURTH ANUVAK.

यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्सं-बभूव । स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरिविश्रुवम् । ब्रह्मणः कोशोऽसि मेधया पिहितः । श्रुतं मे गोपाय ।

यः which छन्दसाम् of the Vedas ऋषभः the chief विश्वरूपः the all-pervasive अमृतात् from the immortal छन्दोभ्यः from the Vedas अधिसंबभूव was born सः that इन्द्रः the Lord मा me मेधया with wisdom स्पृणोतु may enliven. देव oh Lord (अहं I) अमृतस्य of the immortal (knowledge of Brahman) धारणः possessor भूयासम् may be मे शरीरं my body विचर्षणम् fit (भूयात् be) मे जिह्वा my tongue मधुमत्तमा sweet (भूयात्) कर्णाभ्यां by both the ears भूरिः much विश्रुवम् may hear (त्वं Thou) मेधया with intelligence अपिहितः covered ब्रह्मणः

of the Brahman कोशः the sheath असि art मे mine श्रुतम् what is heard (knowledge) गोपाय may protect.

May He the supreme among all Vedas, the One of universal form, born of the Immortal Vedas, the Lord, enliven me with intelligence. Of the Immortal, Oh God, may I be the possessor. May my body be fit; may my tongue be sweet; with ears much may I hear! The sheath of Brahman art Thou, enveloped by intelligence, may Thou protect what I have heard.

[Note: This is an invocation of the disciple, praying to *Pranava* the sound-symbol of the supreme Brahman for the benediction of knowledge and other worldly possessions.

Supreme among . . . . Vedas—the reference here is to the *Pranava* or *Om* which is the sound-symbol of Brahman and the mother of all the Vedas, yet manifesting only through the Vedas in the form of *mantras*. It is called 'of universal form' inasmuch as it is immanent in all audible and inaudible sounds.

The sheath of . . . intelligence—*i.e.* Thou art the sound symbol of Brahman with whose help one can realise Him and which is perceived or cognised only in Consciousness.]

आवहन्ती वितन्वाना । (१) कुर्वाणाऽचीरमात्मनः ।
वासांसि मम गावश्च । अन्नपाने च सर्वदा । ततो मे

श्रियमावह । लोमशां पशुभिः सह स्वाहा । आ मा यन्तु ब्रह्मचारिणः स्वाहा । वि माऽऽयन्तु ब्रह्मचारिणः स्वाहा । प्र माऽऽयन्तु ब्रह्मचारिणः स्वाहा । दमायन्तु ब्रह्मचारिणः स्वाहा । शमायन्तु ब्रह्मचारिणः स्वाहा । २ ।

आवहन्ती She who brings वितन्वाना who increases आत्मनः mine वासांसि clothes गावश्च cattle मम mine अन्नपाने food and drink च and सर्वदा always अचीरं soon कुर्वाना: she who does ततः therefore मे to me लोमशां wooly पशुभिः सह with cattle श्रियम् the fortune आवह bring स्वाहा Swâhâ (the mantram for pouring oblations into the fire). ब्रह्मचारिणः the Brahmachari students मा to me आयन्तु may come स्वाहा Swâhâ. ब्रह्मचारिणः the Brahmacharins मा to me वि आयन्तु may come soon. स्वाहा Swâhâ मा to me ब्रह्मचारिणः the Brahmacharins प्र आयन्तु may come from all sides स्वाहा Swâhâ ब्रह्मचारिणः the Brahmacharins दमः self-controlled आयन्तु may come. शमः peaceful आयन्तु may come.

She brings and increases ever my clothes and cattle, food and drink, and does these quickly and for all time—therefore may Thou bring that *Sree*, the goddess of fortune, to me along with the wooly (sheep) and cattle. *Swâhâ*.

May Brahmacharins come to me. *Swâhâ*.

May the Brahmacharins come to me quickly. *Swâhâ.*

May the Brahmacharins come to me from all sides. *Swâhâ.*

May the self-controlled Brahmacharins come to me. *Swâhâ.*

May the peaceful Brahmacharins come to me. *Swâh.*

[*Note* : These are the *mantrams* to be uttered by the teacher who has attained knowledge and prosperity, while pouring oblations into the sacrificial fire.]

यशो जनेऽसानि स्वाहा। श्रेयान्वस्यसोऽसानि स्वाहा। तं त्वा भग प्रविशानि स्वाहा। स मा भग प्रविश स्वाहा। तस्मिन्सहस्रशाखे। नि भगाहं त्वयि मृजे स्वाहा। यथाऽऽपः प्रवताऽऽयन्ति। यथा मासा अहर्जरम्। एवं मां ब्रह्मचारिणः। धातरायन्तु सर्वतः स्वाहा। प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ॥ ३ ॥

जने: among men यशः fame (famous) असानि may (I) be स्वाहा Swâhâ वस्यसः among the wealthy श्रेयान् superior असानि may (I) become. स्वाहा Swâhâ. भग Oh Fortune (Lord of Fortune) तं that त्वा into Thee प्रविशानि may I enter स्वाहा Swâhâ भग Oh Lord, सः त्वम् Thou मा into me प्रविश enter स्वाहा Swâhâ भग Oh

Lord, तस्मिन् in that सहस्रशाखे of thousand branches त्वयि into Thee अहं I नि मृजे be purified (*lit*, be washed). यथा as आपः water प्रवता to lower level यन्ति go यथा as मासाः months अहर्जरम् into the years एवं so धातः Oh Providence ब्रह्मचारिणः the Brahmacharins मां me सर्वतः from all sides आयन्तु may come. स्वाहा Swâhâ. प्रतिवेशः resort असि (thou) art मा me प्र भाहि illumine मा me प्र पद्यस्व absorb.

Among men famous may I become! *Swâhâ.*

Superior to the wealthiest may I be! *Swâhâ.*

Oh Lord, may I enter into Thee! *Swâhâ.*

May Thou, Oh Lord, enter into me! *Swâhâ.*

By Thee of thousand branches, Oh God, I cleanse myself. *Swâhâ.*

As waters flow into the lower level, as months run towards the year, so to me, Oh Dispenser of all, may the Brahmacharins come from all sides! *Swâhâ.*

Thou art the place of rest; mayest Thou illumine me, mayest Thou absorb me in Thee.

[*Of thousand branches*—all the different *mantras* and sacred texts are considered as different branches, *i.e.*, expressions of the Divine *Om*.

Cleanse myself—*i.e.* purify my mind from all sins by the utterance of the sacred *Pranava*, since no great merit can be acquired without self-purification.]

FIFTH ANUVAK.

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः । तासामु ह स्मैतां चतुर्थीम् । माहाचमस्यः प्रवेदयते । मह इति । तद्ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः । भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः । मह इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते । भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः । मह इति चन्द्रमाः । चन्द्रमसा वाव सर्वाणि ज्योतींषि महीयन्ते । भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूंषि । मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते । भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः । मह इत्यन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते । ता वा एताश्चतस्रश्चतुर्धा । चतस्रश्चतस्रो व्याहृतयः । ता यो वेद । स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ।

भूः Bhu (the earth) भुवः Bhuva (the sky) सुवः Suvas (the heaven) इति thus एताः these तिस्रः the three व्याहृतयः sacred utterances or short *mantrams* तासां besides एतां these माहाचमस्यः the son of *Mahachamas* मह the *maha* इति thus चतुर्थीम् the

fourth प्रवेदयते taught तत् that ब्रह्म Brahman सः he आत्मा the Atman अंगानि the limbs अन्याः other देवताः gods भूः the Bhu इति thus अयं this लोकः the world भुवः Bhuba अन्तरीक्षं the interspace सुवः the Suvas असौ that लोकः the world मह the Maha आदित्यः the sun आदित्येन by the sun वाव verily सर्वे all लोकाः worlds महीयन्ते are fostered भूः the Bhu वा or अग्निः the fire भुवः the Bhuva वायुः the air सुवः the Suva आदित्यः the sun मह the Maha चन्द्रमा the moon चन्द्रमसा by the moon वाव verily सर्वाणि all ज्योतींषि the luminaries महीयन्ते are augmented भूः Bhu वा or ऋचः the Riks (the Rik mantras) भुवः Bhuva सामानि the Sama mantras सुवः the Suvas यजूंषि the Yajus mantras मह the Maha ब्रह्म the Brahman (the Om) ब्रह्मणा by the Brahman वाव verily सर्वे all वेदाः the Vedas महीयन्ते are glorified भूः the bhu वै verily प्राणः the prana भुवः the bhuva अपानः the apana सुवः the suba व्यानः the vyana मह the maha अन्नं the food अन्नेन by food वाव verily सर्वे all प्राणाः the pranas महीयन्ते are nourished ताः they वा again एताः these चतस्रः four चतुर्धा four-fold चतस्रः चतस्रः four and four व्याहृतयः the Vyahritis (sacred utterances) यः who ताः them वेद knows सः he ब्रह्म the Brahman वेद knows सर्वे all देवाः the devas अस्मै to him बलिम् offerings आवहन्ति carry.

Bhu, Bhuva and *Suva* are the three sacred utterances. Besides these the fourth, the

Maha has been taught by the son of *Mahachamas*. That is Brahman. That is the Atman. All other gods are the other limbs.

Or, *Bhu* is this world; *Bhuva* is the sky, *Suva*, the other world and *Maha* the sun, because by the sun all the worlds are nourished.

Or, *Bhu* is the fire, *Bhuva* the air, *Suva* the sun and *Maha* the moon. Verily by the moon are all the luminaries maintained.

Or, *Bhu* is the *Rik*, *Bhuva* the *Samas*, *Suva* the *Yajus* and *Maha* is Brahman, because by Brahman are all the Vedas glorified.

Verily *Bhu* is the *Prana*, *Bhuva* the *Apana*, *Suva* the *Vyana* and *Maha* is the food. By food, verily, are all *pranas* fostered.

These four are four-fold. Four and four are the *Vyahritis*. He who knows them knows Brahman. To him all gods carry offerings.

[*Note* :—The Sruti first taught the contemplation of the conjunction of the Vedic text. Then it spoke of the mantrams intended for those who seek wisdom and fortune. These mantrams help to the attaining of wisdom in an indirect way. Now in this Chapter the Sruti teaches the secret of meditation on the *Vyahritis, i.e.,* the short sacred utterances, by virtue

of which one can attain the supreme realisation of Brahman, as well as heavenly felicities. The four *Vyahritis—bhu, bhuva, suva* and *maha* are enjoined to be contemplated upon in four different ways. So altogether there are four times four, *i.e.*, sixteen aspects of the *Vyahritis* in keeping with the sixteen *kalâs* or parts of the *Purusha*. (*Vide* Prasna Upanishad).

This kind of symbolic meditation of the *Pranava i.e.*, the *Shabda Brahman* is commonly known as *Pratika Upasana*.

That is Brahman ... ... *Atman—i.e.*, The *maha* should be meditated upon as Brahman, the all-pervasive, and also as the Atman the principle of consciousness in all.

Maha is Brahman—By Brahman, the Shabda *Om* is meant here, since all mantrams begin and end with *Om*. So the Vedas are purified by the *Pranava*.]

SIXTH ANUVAK.

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः । अन्तरेण तालुके । य एष स्तन इवावलम्बते । सेन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले । भुरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ । सुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम । आप्नोति मनसस्पतिम् । वाक्पति

श्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाशशरीरं ब्रह्म । सत्यात्मप्राणारामं मन आनन्दम् । शान्तिसमृद्धममृतम् । इति प्राचीनयोग्योपास्स्व ॥

सः he यः who एषः this अन्तर्हृदयः within the heart आकाशः the space तस्मिन् in that अयं this मनोमयः endued with mind अमृतः immortal हिरण्मयः of golden effulgence पुरुषः the Purusha (अस्ति is). अन्तरेण in the mid-region तालुके the two palates यः which एषः this स्तन इव like nipple अवलम्बते hangs सः that इन्द्रयोनिः the path to Indra, *i.e.,* Brahman यत्र where असौ that केशान्तः the root of hair विवर्तते is divided शीर्षकपाले the two sides of the skull of the head व्यपोह्य having rent into twain भूः इति the Bhuh अग्नौ into the fire प्रतितिष्ठति (the sage who has realised this Purusha) enters. भुवः इति the Bhuvah वायौ into air प्रतितिष्ठति enters सुवः इति the Subas आदित्ये into the sun (प्रतितिष्ठति) मह इति the maha ब्रह्मणि in the Brahman (प्रतितिष्ठति) (सः he) स्वाराज्यं the mastering (over all the gods) आप्नोति attains मनसस्पतिम् the lord of the mind वाक्पतिः the lord of the speech चक्षुष्पतिः the lord of the eyes श्रोत्र पतिः lord of the ears विज्ञानपतिः lord of the intellect आप्नोति becomes ततः अपि more than that एतत् this भवति becomes आकाशशरीरं one whose body is like the sky सत्यात्म: whose soul is the truth प्राणारामं the solace of life मनआनन्दम् blissful to the mind शान्ति समृद्धम् exuberant with the wealth of peace

अमृतम् immortal ब्रह्म the Brahman (भवति becomes). प्राचीनयोग्य O Prachinayogya इति thus उपास्स्व do thou meditate.

Here in this space of the heart resides the Purusha who is endued with mind, immortal and of golden effulgence.

Between the two palates what hangs like a nipple and where the root of hairs is divided, having rent the skull into twain, is the path to the (attainment of) Indra.

He resides in Agni as Bhuh, in air as Bhuvah, in the sun as Suvah, in Brahman as Maha. He himself becomes the Lord (of all the gods). He becomes the lord of the mind, the lord of speech, the lord of the eyes, the lord of the ears, and the lord of intellect. Nay, more than this, he becomes the Brahman whose body is like ether, whose self is truth, who is the solace of life and bliss of the mind, exuberant with the wealth of peace, and is immortal.

O Prachinayogya, do thou thus meditate upon Him.

[*In the space of the heart, etc.*—Though the principle of consciousness, *i.e., Chaitanya,* exists pervading the whole of the physical body, yet, the heart is considered as the chief centre of animation,

and hence it is considered as the fit place of meditation on the soul. This meditation of the Atman is commonly known as *daharavidya* and *sandilyavidya*. It is a kind of *Pratika Upasana*. (*Vide* Chhandogya Up. VIII, 1-6 and III-14.)

Of golden effulgence.—The nature of the Atman is always described in our scriptures as of golden effulgence, of electric brilliance, etc, in order to import the idea that all perception becomes possible only through the light of the Atman, even as, the physical objects are perceived with the help of physical lights. Moreover, a kind of inner illumination always accompanies self-realisation. Besides, for a novitiate, in the path of spiritual practices, it becomes very helpful to contemplate upon the Atman as a flame of light located in inner region of the heart.

What hangs like a nipple.—*i.e.*, Uvula.

Having rent the skull, etc.—The reference here is made to the process how a yogin leaves his body at the time of death.

It is said that he with the help of the *Udana Vayu* enters into the *Sushumna nari* that passes upward from the heart through the mid-region of the palate and the skull, and leaves this body having burst open the skull. One who can thus pass out of this body is considered to have attained the path of *Devayana*. There is a process of yogic practices known as *Lambika yoga* or *Khechari mudra* which helps the yogin to take to this path at will, at any time.

He resides in etc.—i.e., the yogin who thus leaves this body becomes one with *Hiranyagarbha.*

He becomes the Brahman.—Here the Sruti refers to the Saguna Brahman.

Indra.—The Lord of all glory, *i.e.,* the Brahman.

Prachinayogya.—One who has prepared himself for the course of contemplation, having washed away all his sins by the observance of all obligatory rites, prescribed in the former section of the Brahmana, to which this upanishad belongs, *i.e.,* both the *nitya* and *naimittika karmas.*

SEVENTH ANUVAK.

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः । अग्निर्वायु-रादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् । अथाध्यात्मम । प्राणो व्यानोऽपान उदानः समानः । चक्षुः श्रोत्रं मनो वाक्त्वक् । चर्म मांसं स्नावास्थि मज्जा । एतदधिविधाय ऋषिरवोचत् । पाङ्क्तं वा इदं सर्वम् । पाङ्क्तेनैव पाङ्क्तं स्पृणोतीति ।

पृथिवी the earth अन्तरिक्षं the sky द्यौ the heaven, दिशाः the quarters वा and अन्तरदिशाः the intermediate quarters ; अग्निः the fire वायुः the air आदित्यः the sun चन्द्रमा the moon नक्षत्राणि the stars ; आपः the

water, ओषधयः the herbs वनस्पतयः the forest-trees आकाशः space आत्मा the Atman ; इति this अधिभूतम् regarding the creatures (all living beings) अथ Now अध्यात्मम् regarding the soul. प्राणः the Prana व्यानः the Vyana अपानः the Apana उदानः the Udana समानः the Samana ; चक्षुः the eyes श्रोत्रं the ears मनः the mind वाक् speech त्वक् touch ; चर्म the skin मांसं the flesh स्नाव the muscle. अस्थि the bone मज्जा the marrow, एतद् this अधिविधाय having analysed ऋषिः the seer अवोचत् said पाङ्क्तं Panktas (five-fold) इदं this सर्वम् all. पाङ्क्तेन by the Pankta एव verily पाङ्क्तं the Pankta स्पृणोति sustains.

The earth, the sky, the heaven, the quarters and the intermediate quarters ; the fire, the air, the sun, the moon and the stars ; the water, the herbs, the forest-trees, space and the Atman—thus far regarding the creatures.

Now as regards the soul : the *Prâna*, the *Vyâna*, the *Apâna*, the *Udâna* and the *Samâna* ; the eyes, the ears, the mind, speech and the touch ; the skin, the flesh, the muscle, the bone and the marrow.

All this after having analysed, the seer declared : All this is *Pânkta* (five-fold). By the *Pânkta* He sustains the *Pânkta*.

[*The earth......intermediate quarters*—these are the collection of the five worlds or *lokapânkta*.

The fire, etc.—a collection of the five *Devatas*.

The water, etc.—a collection of the five *Bhutas*.

Thus far regarding the creatures—*i.e.*, here is described the collection of five objects that are external and gross.

Beginning with *Prâna* is the collection of the five vital airs.

Beginning with "the eyes" is the collection of the five senses.

Beginning with "the skin" is the collection of the five primary fluids of the body *(Dhâtu)*.

Now as regards the soul : *i.e.*, here is the collection of five objects internal and subtle.

All this after, etc.—The Shruti here says that the seer after having analysed the whole of the objective world, classified it all as five-fold, under the two divisions of *Adhibhuta* and *Adhyâtma*.

By the Pânkta. etc.—*i.e.*, the external collections of five are strengthened or sustained by the internal collections of five (those in relation to the soul), thereby the two divisions are united under one heading.

Note: The main object of the Shruti is to teach the highest truth that all this is Brahman, or in other words, to take the learner step by step to the goal of Unitary consciousness devoid of all modifications. But as that is not possible to attain all at once, because we have the consciousness of the manifold objective world, It teaches to contemplate on One in the manifold objects, till at last that One exists as consciousness and the many falls off. With that motive in view the Shruti has taught in the fifth anuvâk contemplation with the help of *Vyarhiti* as the *Pratika*. Here first the whole of the objective world has been analysed and classified into *Panktas* or five-fold and then It teaches the meditation of the same Brahman in the form of the *Pankta*.]

EIGHTH ANUVAK.

ओमिति ब्रह्म । ओमितीदं सर्वं । ओमित्येतदनुकृति ह स्म वा अप्यो श्रावयत्याश्रावयन्ति । ओमिति सामानि गायन्ति । ओंशोमिति शस्त्राणि शंसन्ति । ओमित्य-ध्वर्युः प्रतिगरं प्रतिगृणाति । ओमिति ब्रह्मा प्रसौति । ओमित्यग्निहोत्रमनुजानाति । ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति । ब्रह्मैवोपाप्नोति ।

ओम् इति The *Om* . ब्रह्म Brahman. ओम् the *Om* इदं this सर्वं all. ओम् the Om एतद् this अनुकृतिः indicates

consent अपि and also ह स्म वा (it is) well-known ओं श्रावयेत्य with the chant of *Om* अश्रावयन्ति (they) begin chanting ओम् इति with *Om* सामानि the Sama-songs गायन्ति sing ओम् शोम् *Om Shom* इति शस्त्राणि the Shastras शंसन्ति recite. ओम् Om इति thus अध्वर्युः the officiating priest प्रतिगरं answer प्रतिगृणाति says. ओम् Om इति thus ब्रह्मा the *Brahma* (the principal priest in the *soma* sacrifice) प्रसौति makes assent ओम् Om इति thus अग्निहोत्रं the oblation to fire अनुजानाति assents. ओम् Om इति thus ब्राह्मणः the Brahmin प्रवक्ष्यन् about to teach. आह says ब्रह्म the Brahman उपाप्नवान् may I obtain इति thus ब्रह्म the Brahman प्राप्नोति attains.

Om is Brahman. All this is *Om*. This *Om* is (uttered) to indicate consent. And also it is well-known that by uttering *Om* they begin chanting. With *Om* they sing the *Sâma*-songs. *Om Shom* say they and recite the *Shastrâs*. Om,—thus the officiating priest says (his) answer. With *Om*, the *Brahmâ* makes (his) assent. With *Om* begins the *Brâhmana* to teach and says, "May I obtain *Brahman*." And *Brahman* he attains

NINTH ANUVAK.

ऋतञ्च स्वाध्यायप्रवचने च । सत्यञ्च स्वाध्याय-प्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रञ्च स्वाध्याय-प्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च । मानुषञ्च स्वाध्यायप्रवचने च । प्रजा च स्वाध्याय-प्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च । सत्यमिति सत्यवचा राथीतरः । तप इति तपोनित्यः पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥

ऋतं the right (action) च and स्वाध्यायप्रवचने (स्वाध्याय + प्रवचन) the learning of the Vedas and teaching of the same ; च also सत्यं the truth ; तपः austerity, penance ; दमः the control of the senses ; शमः the pacification of the mind ; अग्नयः the (fivefold) fires; अग्निहोत्रं the Agnihotra Sacrifice ; अतिथयः the guests. (*i.e.*, the entertaining of the guests) ; मानुषं human (the duty of man) ; प्रजा children ; प्रजनः propagation (marriage) ; प्रजाति the grand-children ; सत्यवचा The Satyavachas राथीतरः the son of Rathitara सत्यं the truth (एव अनुष्ठातव्यं इति मन्यते should only be practised, so he

thinks) ; तपोनित्यः Taponitya पौरुशिष्टिः the son of Purusishta तपः penance (एव कर्त्तव्यं इति मन्यते should alone be done, so he holds) ; नाकः Naka मौद्गल्यः the son of Mudgalya स्वाध्यायप्रवचने the study and teaching of the Vedas एव verily (अनुष्ठेय इति मन्यते should be practised, so he maintains) हि because तत् that (*i.e.*, the study and teaching of the Vedas) तपः Tapas.

(They should observe the following) : right action, and the study and the teaching of the Vedas ; truthfulness, and the study and the teaching of the Vedas ; penance, and the study and the teaching of the Vedas ; control of the senses, and the study and the teaching of the Vedas ; pacification of mind, and the study and the teaching of the Vedas ; the (consecration of) fires, and the study and the teaching of the Vedas ; the (performance of) Agnihotra Sacrifice, and the study and the teaching of the Vedas ; (the entertaining of) the guests, and the study and the teaching of the Vedas ; (the performance of) human (duties), and the study and the teaching of the Vedas ; children and the study and the teaching of the Vedas ; procreation, and the study and the teaching of the Vedas ; grand-children, and the study and the teaching of the Vedas.

Satyavachas, the son of Rathitara, (thinks that) truthfulness alone (is necessary). Penance (is only necessary), so (holds) Taponitya, the son of Purusishta. Naka, the son of Mudgala (maintains that) the study and the teaching of the Vedas only (are necessary); that verily is penance, aye, that is penance.

[*Note.*—In this chapter the Sruti urges upon the necessity of certain practices for a devotee, hinting thereby that mere theoretical knowledge is not of much avail unless it is coupled with the practice of the enjoined duties (*Nitya and Naimittika* Karmas). A great emphasis has been laid here upon the study and the teaching of the Vedas, enjoining thereby that the devotee should pay a special attention to them. A knowledge of the Vedic religion can truly be acquired only by the proper study of the Vedas, and on that knowledge the highest good depends. And no knowledge becomes thorough and impressive in one's own mind unless it is taught to others; moreover the gift of knowledge should be considered as the highest Dharma of man. Hence is the supreme necessity of the study and the teaching of the Vedas,—that is called here as the highest *Tapas.*

The right—*i. e.*, truthfulness in thought.

Teaching of the Vedas—*Pravachane* of the text may also mean the loud chanting of the Vedas.

Penance—*i. e.*, fasting and other kinds of bodily mortification.

Pacification of the mind—*i. e.*, the perfect calmness of the mind born of self-control. It imports also the restraining of the mind from forbidden thoughts.

Consecration of fires.—The reference is to the igniting and consecration of the five kinds of fires, such as, Ahavaniya, Garhapatya, Dakshina, Aharyapachaniya.

Agnihotra Sacrifice—*i. e.*, the offering of oblation to the consecrated fires both morning and evening.

Human Duties—*i.e.*, Social duties such as marriages etc. and popular usages.

Children—*i.e.*, he should also observe the necessary sacramental rites antecedent to the child-bearing, such as *Garbhadhanam* and other ceremonies.

Grand-children—*i e.* the race should be propagated through children's children by getting the sons married.

Satyavachas, etc.—Hereby the sruti indicates that of all the performances enumerated above, the most important for a devotee are Truthfulness, Tapas, and the study and the teaching of the Vedas.]

TENTH ANUVAK.

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविणं सवर्चसम् । सुमेधा अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

अहं I वृक्षस्य of the Tree रेरिवा starter, mover (मम my) कीर्तिः fame (glory) गिरेः of the mountain पृष्ठं top (peak) इव like (उत्थिताः risen) ऊर्ध्वपवित्रः the Sacred Origin Supreme (अहम् I) वाजिनि in the sun (*lit.* in the possessor of light or food) इव like स्वमृतम् the true immortal अस्मि am. सवर्चसम् effulgent, luminous द्रविणं wealth (अहम् अस्मि I am); सुमेधाः endued with great wisdom, अमृतः immortal, अक्षितः undecaying (अहं अस्मि I am), इति thus त्रिशङ्कोः of the Rishi Trisanku वेदानुवचनम् the teaching of the supreme knowledge or self-realisation.

I am the starter of the Tree. My fame (soars high) like the mountain peak. I am the sacred Origin Supreme and am the true Immortal, as is one in the Sun. (I am) the effulgent wealth, (and also) of great wisdom, immortal and imperishable (am I)—thus runs Trisanku's teaching of the supreme knowledge.

[*Note.*—The Sruti speaks here of the realisation of a Rishi who has attained the universal consciousness of the Saguna Brahman.

The Starter of the Tree.—*i.e.,* this universe which has various ramifications and branches like a tree has started or proceeded from me, the Supreme Atman. Moreover, the world is compared to a tree because it is perishable like a tree and can be cut from its very root by the axe of knowledge. Or, it may mean that "I am the mover *i.e.,* enlivener of the world; in the form of immanent soul."

Sacred Origin Supreme.—The text *Urdhwa Pavitra* (ऊर्ध्वपवित्रः) has been interpreted variously by various commentators. But keeping this fact in view that the Rishi of this Sruti speaks from his exalted consciousness of self-realisation, the most apt interpretation would be to take it to mean either, "The sacred and high," or "the sacred High," *i.e.*, the sacred First Cause, as also in the Katha Upanishad, Taittiriya Aranyaka, and the Bhagavat Gita—"The tree of this world" is described as having "its root in the High and the branches down below."

My fame soars etc.—The Sruti means here to say that the glory of a *Brahmajnani*, the man of self-realisation, is of the highest kind,inasmuch as it transcends the limitation of this mortal world and rises high above into the worlds of gods even, and makes itself felt there. It is declared elsewhere that even "gods bring offering to him," and "dare not disobey his commands."

The true immortal as is in the sun—*i.e.*, the truly immortal Atman who is also in the sun the giver of all life and light on earth. The reference here is to the *Savitri Purusha* the manifestation of Brahman in the sun. *Vide* Ishavasya Upanished, 15, 16, note.

The effulgent wealth.—*i.e.*, the Atman which is self-luminous, the possession of whose knowledge destroys all darkness of the heart and removes all miseries of life, even as the mundane wealth removes, though temporarily, the worldly wants and sufferings. In the

Vedas the Atman is always called 'luminous,' because as earthly light reveals the existence of an object, so the light of intelligence of the Atman reveals the whole universe to our field of knowledge. Moreover the very luminaries owe their luminous existences to this First Great Cause, the Atman.

Immortal and imperishable—The text अमृतोक्षित: may also mean as "soaked with *amrita* or immortality."

[*Note.*—Sri Sureswaracharya in his Vartika on the above Sruti says, "the recitation (*japa*) of the Mantram given above conduces to purity and progress. He who seeks liberation should devoutly repeat the Mantram, with equipoised mind, with a view to attain Brahmajnana. The seeker of Moksha, who devoutly performs the Karma enjoined in the Sruti and the Smriti, attains the spiritual vision (*Arsha Darsana*), an intuitive knowledge of the Truth, which leads to *Moksha*."

Anandagiri says on the above passage, "When the devotee performs the works enjoined in the Sruti and the Smriti, in the service of the Lord (Iswara),—doing them devotedly for the sake of the Lord, and not for the sake of their immediate fruits,—and when he has been thereby purified in Buddhi and aspires for liberation alone, then he attains the intuitive knowledge which leads to liberation, that knowledge which arises in him untaught, revealing nothing but Truth."]

ELEVENTH ANUVAK.

वेदमनूच्याऽऽचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मञ्चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १ ॥

वेदं the Vedas अनूच्य having taught आचार्यः the teacher अन्तेवासिनं the disciple (*lit.* one who dwells near) अनुशास्ति exhorts सत्यं the truth वद speak धर्मं Dharma चर perform स्वाध्यायात् from the study of the Vedas मा never प्रमदः swerve, stray away; आचार्याय for the teacher प्रियं pleasant, the desired, धनम् wealth आहृत्य having gathered प्रजातन्तुं the thread of progeny मा never व्यवच्छेत्सीः cut सत्यात् from the truth न not प्रमदितव्यम् should stray away; धर्मात् from the Dharma न not प्रमदितव्यम् should swerve, कुशलात् from the beneficial न not प्रमदितव्यम् should be abandoned भूत्यै from prosperity न not प्रमदितव्यम् should be deviated स्वाध्यायप्रवचनाभ्यां (स्वाध्याय+प्रवचन) from the study and teaching of the Vedas न not प्रमदितव्यम् should be abandoned.

Having taught the Vedas the teacher exhorts the disciple,—"Speak the truth. Perform

Dharma. Swerve not from the study of the Scriptures. Having gathered for the teacher the wealth he desires, (thou) shouldst never cut the thread of progeny. Never swerve away from truth. Swerve not from Dharma. From the beneficial let thee not deviate; and deviate not from prosperity. Let thee not stray away also from the study and teaching of the Vedas."

[*Dharma—i.e.*, the obligatory duties as enjoined in the Sruti and Smriti.

Having gathered...desires—i.e., having given the *Guru-Dakshina*, the teacher's fee, in the shape of gifts such as cows, gold, cloth, etc., and other objects which the teacher desires in accordance with the Law, at the close of the studentship.

Then should...progeny—i.e., after returning from the guru's house, or in other words, after the performance of the ceremony known as *Samavartanam*, one should take to a suitable bride for the procreation of children and thereby pay the debt of the fathers (पितृऋणं). This is an injunction of the Sruti not to remain outside any *Ashrama*. As soon as the student life is finished, one should enter into the householder's life or become a Sannyasin, but never remain in a state which is neither the one nor the other, that is called *Antarashrama*. There is a further hint in this passage to the attitude one should have towards the married life. One should look upon marriage not as an

opportunity given for sexual enjoyment, but as a sacred duty towards the forefathers and the society, inasmuch as by procreation of children the perpetuity of the family line is kept up and the departed forefathers get their offering from the family without a break, and also the social strength is maintained.

Never swerve, etc.—The repetition here of the duties enumerated above is meant to emphasise upon the fact that these are to be practised all through the life, and not for a certain period only.

The beneficial—i.e., the acts tending to self-preservation.

Deviate not from prosperity—i.e., should always try to increase the prosperity by adopting both the physical and super-physical means such as the performances of yajna etc.]

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि । यान्यस्माकं सुचरितानि । तानि त्वयोपास्यानि । नो इतराणि ॥ २ ॥

देवपितृकार्याभ्याम् from the duties to gods and manes. न not प्रमदितव्यम् swerve. मातृदेवः the mother as a god भव be. पितृदेवः the father as a god भव be; आचार्यदेवः the teacher as a god; अतिथि देवः the guest as a god

भव be; यानि whatever अनवद्यानि free blemishers कर्माणि works तानि those सेवितव्यानि should be done, नो not इतराणि others; अस्माकं our यानि whatever सुचरितानि good deeds तानि those त्वया by thee उपास्यानि should be followed नो not इतराणि others.

Never swerve from the rites due to the gods and to the manes.

Let thy mother be to thee a god; let thy father be a god to thee; a god let thy teacher be unto thee, and (so also) let thy guest be unto thee a god. Let only those works be done by thee that are free from blemishes, and not others. Only those deeds of ours should be followed by thee, that are good, and not others.

[*Rites due to the gods and manes—i.e.,* such obligatory sacrifical rites as Agnihotra etc. and the ceremonies such as *Shráddha* and *Tarpana.*

Let thy mother be, etc.—i.e., let you look upon your father, mother, teacher and guests as veritable gods and worship them with due reverence and proper services.]

ये के चास्मच्छ्रेयांसो ब्राह्मणाः । तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धया देयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् ॥

अथ यदि ते कर्मविचिकित्सा वा । वृत्तविचिकित्सा वा स्यात् ॥ ३ ॥

ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः । एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ॥ ४ ॥

ये के whoever अस्मच्छ्रेयांसः (अस्मत्+श्रेयांसः) superior to ourselves ब्राह्मणाः Brahmanas (सन्ति there are) त्वया by thee आसनेन by (presentation of) seats, etc. तेषां their प्रश्वसितव्यम् fatigue should be removed. श्रद्धया with faith and reverence देयम् should be given, अश्रद्धया without reverence and faith अदेयम् should not be given, श्रिया *in plenty* देयम् should be given ह्रिया with modesty देयम् should be given, भिया with fear देयम् should be given, संविदा with compassion देयम् should be given. अथ next यदि if ते कर्मविचिकित्सा doubt as regards any work वा or वृत्तविचिकित्सा doubt as regards conduct वा or स्यात्

ये तत्र there, in that place or time सम्मर्शिनः of good judgment अलूक्षाः guileless, धर्मकामाः devoted to Dharma युक्ताः engaged (in sacrificial rites), आयुक्ताः not set on by others ब्राह्मणाः Brahmanas स्युः are ते they तत्र in those matters यथा as वर्त्तेरन् do तत्र there, (*i.e.*, in those matters) तथा so वर्तेथाः shall act. अथ now अभ्याख्यातेषु as to the dealing with persons of ill-fame ये तत्र......तथा तेषु वर्तेथाः (repetition of the previous passage) एषः this आदेशः the injunction एषः this उपदेशः advice एषः this वेदोपनिषत् the secret of the Vedas एतद् this अनुशासनम् the commandment ; एवं thus उपासितव्यम् should be observed एवम् thus उ verily च and एतद् this उपास्यम् should be observed.

Whichever Brahmanas there are superior to us, thou shouldst remove their fatigue by serving them with seats (etc). Gift should be given with shraddha ; it should never be given without shraddha ; it should be given in plenty, with modesty, with fear, with compassion.

Now, if there should arise in thee any doubt as regards any sacred work, or as regards conduct, thou shouldst act in those matters as do those Brahmanas there, who are guileless, of good judgment, devoted to

Dharma, engaged (in the prescribed duties) (or) unengaged.

Now as regards dealing with persons of ill-fame, do thou deal with them as do the Brahmanas there, who are guileless, of good judgment, devoted to Dharma, engaged (or) unengaged.

This is the injunction. This is the advice. This is the secret of the Vedas. This is the commandment. This should be observed. And verily this should be observed (by thee).

[*Whichever... .....with seats*—i.e., wherever you find any Brahmana greater in learning and wisdom than all of us you should always serve him by offering *Asana*, *Padya*, *Arghya* and such other tokens of respect and articles of comfort.

Or, the text आसनेन प्रश्वसितव्यम्—can be read as आसने न प्रश्वसितव्यम्; and the whole of the latter part of the sentence would then mean, "as they sit, thou shouldst not breathe," *i.e.*, whenever such persons sit in an assembly, you should not talk before them,—as if, you have to withhold your very breath in reverence to them, much less prattle to show your knowledge.

Shraddhā.—It is that strong dynamic faith in the truth of the Scriptures and sayings of the Guru, which

becomes the motive power of one's actions. Any action or duty performed with this shraddha tends to deepen the religious consciousness and hastens its spiritual efflorescence. The opposite only deepens the egotism and increases the bondage of ignorance. Here the word *shraddhâ* conveys both the ideas of faith and reverence. c.f. Bhagawat Gita XVII. 28.

Should be given in plenty.—Different commentators have explained the word, श्रिया, differently. Some have taken it to mean, "with discrimination," *i.e.*, gifts should be made with proper discrimination. Sureswaracharya explains it also to mean that "a gift should be made fully according to one's means," because that is the Sattvic gift.

With fear.—*i.e.*, the fear of Dharma, whose non-performance would entail sin.

Of good judgment.—*i.e.*, who are able to discern the subtle points and judge their merits in accordance with the injunctions of the Scriptures.

Engaged (or) unengaged—*i.e.*, engaged by others in the performances of sacrificial rites, or an independent man not employed in any one's sacrificial work.

Or, the former may mean, "ever engaged in the study of the Vedas", and unengaged, *i.e.*, "not urged or set upon by others to the work or conduct."

Secret of the Vedas.—*i.e.*, the essence of the Vedic injunctions.

[*Note.*—" Deeds are of two classes, those which are enjoined in the Sruti, such as the Agnihotra, and those which are enjoined in the Smriti such as the *Sandhya-vandana* or worship of the Divine Being at the main points of time in the day. To take an example from the works enjoined in the Sruti : In one place the Sruti says, " the offering of oblation should be made when the sun has risen"; and elsewhere it says " the offering of oblation should be made when the sun has not yet risen." This may give room to a doubt. Again, to take an example of the works enjoined in the Smriti : A doubt may arise as to whether the Sandhya Devata—the form in which the Divine Being should be worshipped at the main points of time in the day—is of the male or female sex, the scriptures speaking of the Devata in either way. To take another example of a custom in worldly affairs handed down in the family; a doubt arises as to the propriety of marrying a maternal uncle's daughter, or of eating animal food, inasmuch as contradictory views obtain in these matters. In such matters of doubt you should act, in the way those great Brahmanas would act who live in the same country, age, and tribe in which you live at the time,—these Brahmanas being free of attachment, aversion, anxiety and other evil tendencies are competent to decide as to the real meaning of the scriptures; these are themselves engaged in the observances of the obligatory works and intent upon their due performances; and they are free from

passion and bigotry, and work only for Dharma and not for any other gain."—*Sureswara's comment.*

The whole of this eleventh *Anuvak* is an exhortation of the teacher upon the pupil who has just finished his course of study and is about to depart from his Guru. It is analogous to the convocational addresses of modern universities, and full of most ennobling sentiments which the modern graduates would do well to emulate.]

TAITTIRIYA-UPANISHAD.

II

Brahmananda Valli.

हरिः ओं.

शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ॥

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेज स्विनावधीतमस्तु मा विद्विषावहै । ओं शान्तिः शान्तिः शान्तिः ॥

May Mitra be propitious and so also Varuna. May Aryaman be propitious to us ; may Brihaspati and Indra be propitious to us and so also the all-pervasive Vishnu.

Adoration to Brahman, adoration to Thee, O Vayu ;Thou art verily the visible Brahman

and verily will I declare Thee as visible Brahman. The right will I speak, and I will speak the true. May that (Brahman) protect me; may That protect the teacher.

May Brahman protect us both together. May He nourish us both together. May we both work together with great energy. May our study be vigorous and effective. May we not hate each other!

Om Peace! Peace! Peace!

[*Note.*—In the beginning of the previous Valli, the peace chant was made to invoke blessings of the gods for safe completion of the student life and here again the invocation is repeated seeking benediction for full realisation of the Bliss of Brahman. For comments *vide* the beginning of the Siksha-Valli.]

CHAPTER I.

ओँ। ब्रह्म विदाप्नोति परम्। तदेषाऽभ्युक्ता। सत्यं ज्ञानमनन्तं ब्रह्म। यो वेद निहितं गुहायां परमे व्योमन्। सोऽश्नुते सर्वान्कामान्सह। ब्रह्मणा विपश्चितेति। तस्माद्वा एतस्मादात्मन आकाशः संभूतः। आकाशाद्वायुः। वायोरग्निः। अग्नेरापः। अद्भ्यः पृथिवी। पृथिव्या ओषधयः। ओषधीभ्योऽन्नम्। अन्नात्पुरुषः। स वा एष पुरुषोऽन्नरसमयः। तस्येदमेव शिरः। अयं दक्षिणः

पक्षः। अयमुत्तरः पक्षः। अयमात्मा। इदं पुच्छं प्रतिष्ठा। तदप्येष श्लोको भवति।

ओं Om ब्रह्मविद् the Knower of Brahman परं the Supreme आप्नोति attains. तत् (about) that एषा the following अभ्युक्ता is said सत्यं the real ज्ञानं the conscious अनन्तं the infinite, endless ब्रह्म Brahman. यः who गुहायां in Buddhi (*lit.* In a hidden recess) निहितं residing परमे (परमं) the supreme व्योमन् Akasha वेद knows, सः he विपश्चिता the omniscient ब्रह्मणा Brahman सह along सर्वान् all कामान् desires अश्नुते attains, realises. इति thus. तस्मात् so, वा again, एतस्मात् from this आत्मनः Atman आकाशः ether संभूतः came out, was produced. आकाशात् from ether वायुः the air; वायोः from air, अग्निः fire; अग्नेः from fire, आपः water; अद्भ्यः from water, पृथिवी Earth; पृथिव्याः from earth ओषधयः vegetables; ओषधिभ्यः from vegetables अन्नं food; अन्नात् from food, पुरुषः man; वा so सः that एषः this पुरुषः man अन्नरसमयः consisting of the essence of food. तस्य his इदं this एव verily शिरः the head; अयं this दक्षिणः right पक्षः wing अयं this उत्तरः left पक्षः wing; अयं this आत्मा the trunk; इदं this पुच्छं the tail प्रतिष्ठा the support, the seat. तत् about that अपि also एषः this श्लोकः verse भवति is.

Om! The knower of Brahman attains the Supreme. In reference to that the following is said:

'The Real, the Conscious, the Infinite is Brahman. He who knows that Supreme Akasha as existing hidden in the heart realises all his desires along with the Omniscient Brahman.'

So, from this Atman has sprung Ether and from Ether, Air ; from Air, Fire ; from Fire, Water; from Water, Earth; from Earth vegetables ; from vegetables, food ; from food man. Thus man is constituted of the essence of food. This verily is his head, this is the right wing, this the left wing, this the trunk, and this is the tail and support. About this also there is the following verse :

[*The knower......Supreme*— The Sruti asserts here the same fact spoken of in other Srutis, that the knower of Brahman becomes Brahman. Brahman is essentially the pure intelligence or principle of consciousness which constitutes our very soul, so it cannot be an object of knowledge in the ordinary sense of the term, *i.e.,* It cannot be both the subject and object of knowledge at the same time. Hence to know Brahman really means to realise or better attain to that state of Absolute intelligence or consciousness which is beyond Time, Space and Causation. Such a transendent state of consciousness is realised only in the highest Samadhi, known as *Asamprajnata* or *Nirvikalpa* Samadhi. And once that

state is realised, it becomes a permanent factor of consciousness, the phenomenal relative would losing all its vital reality in reference to life. Therefore one who has known or realised the Absolute consciousness or Brahman by exalting his own consciousness to that state, has become one with Brahman to all intents and purposes. It should be always borne in mind that *the true knowledge or realisation of Brahman is not an intellectual affair but a state of pure consciousness.* cf. Katha-Upanishad No. 15 and Mundaka-Upanishad III. ii. 9.

The Real......Brahman—Here the Sruti defines Brahman first as the substantive reality—the basis of all real and all phenomenal existences; next, lest It might be taken for an inert substance or matter of the materialist, it adds that Brahman is not only being or reality but also essentially of the nature of intelligence, or consciousness or knowledge. Then again, lest It might be confounded with limited individual soul, the Sruti declares that Brahman is endless *i.e.*, infinite. So, in other words, Brahman is the Transcendental Intelligence which is beyond the limitations of time, space and causation, and yet not an abstraction of thought, but a Substantive Reality, and which forms the common basis or back ground of all that appear as existing or real. It is also hinted here that Brahman is both efficient and material cause of the Universe.

Supreme Akasha.—Brahman is called Akasha or empty space in several places of the Vedas for three

reasons,—first, for Its transcendent subtlety like ether or space; secondly, for Its negation, *i.e.*, emptiness, of all relative qualities; and thirdly, because like space It is infinite and in It is conceived all that exists.

Who knows......heart.—Here the Sruti plainly indicates that Brahman should not be sought as an objective reality, but that It is to be realised in one's own self. It is called hidden because to ordinary mind this principle of consciousness appears as indistinguishably mixed up with the modifications of the mind, as if Its identity remains hidden under the folds of mentation. The contentless consciousness of our own being or self free from all superimposition of the body and the mind, is Brahman. This Principle of pure consciousness constitutes the very centre of our being from which emanates the various aspects of our personality as radii. So in reference to the individual being, this Pure Consciousness is called *Pratygatman*, the inner soul and *Sakshin* or the witness whose reflection in the primal Nescience, Avidya, makes the Jiva. And again in reference to the Universe It is called Brahman or Paramatman.

Or, the passage can be translated also as follows " He who knows (That Brahman) as existing in the glorious cavity of the heart."

Realises all......Brahman.—Brahman being all and in all, enjoys so to speak all objects of desire, and so the knower of Brahman by becoming Brahman does also the same.

From this Atman has sprung......man.—Here a general detail of the *modus operandi* of creation is

given. It is needless to point out here that Vedanta describes the process of creation not from an emperical stand-point, but from a psycho-metaphysical one. The Atman is determined as the First Principle, for consciousness constituted the basis or background of all that we conceive or perceive, *i.e.*, of all existence, both mental and physical. From this pure Principle of consciousness first emanates the concept of space (and also time) which evolves later on the concept of relative existences in more distinct forms. So this Akasha is at once *Avakasha* or space and ether or the primary matter whose only quality is conceived to be sound. Creation means vibration or the dynamic aspect of energy, and the sound experience is associated, perhaps wrongly, with the subtlest aspects of this vibration. Next, from the subtle etheric state evolves the matter with a grosser movement, which is called *Vayu*. Its special quality is attributed to be feeling of touch, *i e.*, it is that manifestation of energy which produces to our consciousness the sensation of touch. The next evolution or grosser manifestation of matter is *Agni* whose special quality is light. The next product is *Ap* or liquid manifestation whose special quality is sapidity. From *Ap* is evolved *Prithivi* or the solid perception of the energy. On the solid earth grow all sorts of vegetables which sustain the life of man. Our universe when analysed from a psychological stand-point is found to be a compound of five kinds of experiences, *viz.*, sound, touch,

sight, taste and smell, owing to our five kinds of senses of perceptions, so in all Indian philosophies these are called the five elements of the universe, giving them, of course wrongly, the credence of *a posteriori* reality. And this error has arisen owing to the confusion of the two stand-points, namely, the psychological and the empercial or sensuous. Hence Vedanta cosmology should be viewed entirely from the psycho-metaphysical stand-point and then only we can grasp its inner significance and bearing upon the practical spiritual life for which Vedanta stands. Sometimes these five elements are described to be analogous to the five states or aspects of Matter recognised by the modern science, *viz.*, etheric, ultra-gasious, gasious, liquid and solid states, but a closer study of the descriptions of these elements as given in the different philosophical works of ancient India, does not bear this out.

Man......food.—The reference is made here to the grossest sheath of the Atman, *i.e.*, the *Annamaya Kosha* or the sheath which is fostered by food.

This is verily ..support.—The Sruti describes here the five parts of the Annamaya Kosha in the form of a bird for contemplation as in the case of a sacrificial fire. "The sacrificial fire arranged in the form of a hawk, a heron, or some other bird, has a head, two wings, a trunk and a tail. So also, here every Kosha is represented to be made up of five parts." (Sureswaracharya.) The visible head of man is its head, the right hand the right wing, the left hand the left

wing, the trunk is the trunk of the bird, and the seat or lower part of the body is the tail and so on. Thus the Sruti tries to lead the mind of the student from the grossest aspect of the human personality, *i.e.*, the body, to the subtler and subtler aspects, until it comes to grasp the subtlest,—the Atman.

CHAPTER II.

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः । अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते । अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते । अन्नाद्भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति ।

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ।

अन्नात् from food वै assuredly प्रजाः creatures याः काः whatever च and पृथिवीं with earth श्रिताः connected प्रजायन्ते are born. अथ again अन्नेन by food एव verily जीवन्ति live अथ next एनत् into this अपि even अन्ततः at the end यन्ति go back. अन्नम् food हि verily भूतानां of all beings ज्येष्ठं the eldest. तस्मात् therefore (तत् that) सर्वौषधं medicament of all उच्यते is called. ये those अन्नम् food ब्रह्म Brahman (इति as) उपासते regard ते they सर्वं all वै verily अन्नम् food आप्नुवन्ति attain. अन्नात् from food भूतानि creatures जायन्ते are born जातानि being born अन्नेन by food वर्धन्ते grow. अद्यते is eaten अत्ति eats च and भूतानि beings तस्मात् therefore तत् that अन्नम् food (lit. edible) इति thus उच्यते is spoken. तस्मात् therefore वा again एतस्मात् from this अन्नरसमयात् one constituted of the essence of food अन्यः other अन्तरः separate प्राणमयः constituted of Prana आत्मा self (अस्ति there is) तेन by that एषः this (physical body) पूर्णः is pervaded सः एषः that पुरुषविधः of the form of man एव verily तस्य of the former पुरुषविधतां human form अनु according अयं this पुरुषविधः human form तस्य his प्राणः Prana एव verily शिरः head व्यानः Vyana दक्षिणः right पक्षः hand (wing) अपानः Apana उत्तरः left पक्षः hand (wing) आकाशः sky आत्मा body पृथिवी the earth पुच्छं the tail प्रतिष्ठा the seat तत् about that अपि also एषः this श्लोकः verse भवति there is.

All beings, whatever exist on earth, are born of food. And again, by food they are sustained and unto it again they go back at the end. So, verily food is the eldest of all creatures; and therefore it is called the medicament of all. Those who regard food as Brahman verily attain all food. Food is indeed the eldest of all creatures. Therefore it is called the medicament of all. From food all beings are born; having born, by food they grow. It is called food because it is fed upon, or it feeds upon, creatures.

And so apart from this, constituted of the essence of food, there is another separate self made of Prana. By that this is filled. It is of the form of man. Its human form is according to the human form of the former. Prana is its head; Vyana is its right wing; Apana, is the left wing; Sky is the body; the earth is the tail, the seat. About it also there is the following verse.

[*All beings.............. ......food.*—Here, the reference to the *Annamaya kosha* or the gross body is continued. *Annam,* which literally means food, is variously used in the vedic literature with a significance of matter in contradistinction to energy or *Prana.* So, *annam* or food stands for the gross manifestation of matter.

Unto it.........end.—*i.e.*, after death the physical body disintegrates into its constituent elements, the gross matter.

Food is the eldest etc.—*i e.*, the gross elements or matter were first created, out of which the gross bodies of creatures are manufactured. Hence, is the priority of matter or *annam* to the living beings.

The medicament of all—food is called here as panacea or the medicament of all, inasmuch as it alleviates the pain of hunger of all creatures and succours their physical requirements.

Those who.........attain all food.—those who look upon food as the beginning and end of physical life in its *Virata* aspect assuredly attain the physical prosperity by virtue of such contemplation.

It is fed upon.........creatures—food in its limited aspect is eaten by creatures, so it is fed upon and in its universal aspect forms the final ground of dissolution of all physical life, so in that sense it feeds upon all creatures.

And so apart etc.—Subtler than the gross physical sheath is the *Pranamaya kosha* or the sheath constituted of the vital forces that manipulate the physical from within. The whole of the physical body is entirely pervaded by this Energy body, and the different members of the physical body have their corresponding parts in this *Pranamaya kosha.*

Separate self made of Prana.—Here the *Pranamaya Kosha* is called self because like the *Annamaya* or

the physical body, it is also falsely identified with the real Self or Atman.

Its human form etc.—i.e., the form of the *Pranamaya Kosha* is exactly like that of the gross body or *Annamaya Kosha,* as water takes the shape of the vessel which holds it.

Note :—" The first mentioned sheath, the *Annamaya Kosha* is permeated by four *Koshas, i.e.,* the *Pranamaya* and the rest. Similarly, the *Pranamaya* is permeated by three *Koshas,* the *Manomaya* by two *Koshas* and the *Vijnanamaya,* by one *Kosha.* The *Annamaya* is filled by the *Pranamaya* as the serpent is ' filled' by the rope, (where the latter is mistaken for the former). The *Annamaya* is an effect of the *Pranamaya* ; and it is a mere fancy, as the Sruti *says* " All effect is a mere name, a creation of speech."—*Sureswaracharya.*]

CHAPTER III.

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यत इति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।

तस्माद्वा एतस्मात्प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव ।

तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ।

देवाः gods or the senses प्राणं Prana अनु after प्राणन्ति live or hold their activities. ये those च also मनुष्याः men पशवः beasts प्राणः Prana हि verily भूतानां of the beings आयुः life तस्मात् therefore तत् that) सर्वायुषं universal life उच्यते is called ये those प्राणं Prana ब्रह्म Brahman उपासते regard, contemplate upon ते they सर्वं all, full आयुः life एव verily यन्ति attain सः that एषः this (*Pranamaya*) तस्य पूर्वस्य of the former एव verily शारीरः embodied आत्मा Self तस्मात् therefore एतस्मात् from this प्राणमयात् sheath constituted of Prana अन्यः other अन्तरः separate मनोमयः constituted of the mind आत्मा Self (अस्ति there is) तेन by that एषः this (the Pranamaya Kosha) पूर्णः is permeated सः एषः this वा एव indeed पुरुषविधः of the form of man तस्य its पुरुषविधतां human form अनु according to अयं this पुरुषविधः human form. तस्य its यजुः Yajus एव indeed शिरः head ऋक् the Rik metre दक्षिणः right पक्षः wing. साम: the Sama hymn उत्तरः left पक्षः wing आदेशः injunction आत्मा body. अथर्वाङ्गिरसः the Atharva hymns पुच्छं tail प्रतिष्ठा the seat तत् about that अपि also एषः this श्लोकः verse भवति there is.

Through Prana the gods live, and so also do men and beasts. Prana is verily the life of beings and hence it is called the Universal Life. Those who worship Prana as Brahman assuredly attain the full span of life. Verily Prana is the life of beings, and so it is called the Universal Life.

It is the embodied self of what has been described before. And so apart from the Pranamaya there is another separate self consisting of the mind. This is filled by that. This is also of the form of man. Its human form is according to that of the former. Yajus is its head, Rik—the right wing, Sama—the left wing. (Scriptural) injunction is the body and Atharva hymns, the tail and the seat. There is the following verse about it.

The gods— In the macrocosmic sense it means the different spiritual beings holding sway over the various functions of nature. In the microcosmic sense it means the senses. In both aspects all activities of life are derived from the prime pulsation of the cosmic energy called Prana.

Prana is verily the life, etc.—It is a matter of common knowledge that life becomes possible only so long as the vital energy keeps the different organs of the organism agoing. Its cessation means death.

Full span of life—according to the Vedas, the full span of life is hundred years.

It is the embodied self, etc.—This passage has been interpreted by the commentators in two ways: the first takes it to mean that the *Pranamaya Kosha* is the soul embodied in the *Annamaya*. Ordinarily this physical body is taken for the self by false identification of the Atman with it. And so the Sruti is seeking here to loosen the hold of body-idea by decentralising the consciousness of the ego from the body to the next subtler aspect of the human personality, *i.e.*, the *Pranamaya Kosha* or the sheath of vital energy.

The second interpretation explains as: "The same *Chitdhatu* or the Principle of Consciousness, which is the real Self of the former (*Annamaya*) is the Self of the *Pranamaya* also."—*Anandagiri*.

Self consisting of the mind.—The Sanskrit word *Manas* is not rendered accurately by 'mind,' inasmuch as it connotes only the volitional and perceptual faculties of the mind.

The *Manomaya Kosha* consists of *Manas* and the *Jnanendriyas* or the rudimentary senses.

This is filled by that.—The *Pranamaya Kosha* is called as filled by the *Manomaya* inasmuch as the former derives its functional capacity from volition, conscious or subconscious (*Samskara*) which is the principal feature of the latter.]

CHAPTER IV.

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ।

यतः whence वाचः all speech निवर्तन्ते turn back अप्राप्य not having reached मनसा सह with the manas (mind) ब्रह्मणः of the Brahman आनन्दं bliss विद्वान् one who knows न not बिभेति fears कदाचन इति at any time. तस्य of that (of the Pranamaya) एषः this (manomaya) एव verily शारीर embodied आत्मा Self. यः what पूर्वस्य of the former तस्मात् from that वा assuredly एतस्मात् from this मनोमयात् one formed of manas अन्यः the other अन्तर inner आत्मा Self विज्ञानमयः formed of Vijnâna (understanding) तेन by him एषः this पूर्णः is filled. सः एषः this पुरुषविधः of the form of man एव verily. तस्य of that पुरुषविधताम् human form. अनु according अयं this पुरुषविधः human form तस्य of it, श्रद्धा faith एव verily शिरः head ऋतं right

दक्षिणः right पक्षः wing सत्यं truth उत्तरः left पक्षः wing योगः yoga आत्मा Self, महः maha (great) पुच्छं tail प्रतिष्ठा seat (support) तत् about that अपि also एषः this श्लोकः verse भवति there is.

Whence all speech turn back with the Manas without reaching; he who knows the bliss of Brahman fears not at any time. Of that,—of the former, this one, verily, is the embodied self.

Than that and different from this (which is) formed of Manas, is the other, the inner Self, formed of Vijnana. By that this is filled. It also has the shape of man. According to the human shape of that, is the human form of this. Faith is its head. Right is the right wing; truth is its left wing; yoga is the self and Maha is the tail, the seat.

On this there is also the following verse.

[*Whence all speech... ..at any time.*—The Sruti here means to say that Brahman is beyond all speech and thought, and even Manas, whose function is to know, has no access to Him. But yet, at the same breath, the Sruti declares the truth that all fear ceases only when Brahman's bliss is known. Swami Vivekananda used to say that He is unknown and unknowable but He is more than known and

knowable. One can *be* and *become* Brahman. He has to be realised in the super-conscious state.

Anandagiri is of opinion that here the Supreme Brahman is not referred to, as this chapter deals with the Manomaya Kosha only. Manas is said to lie beyond speech and also beyond manas, for it is impossible to think that manas can be reached by its own *vritti*. As the Sutratman is Great and Unlimited, and as the manas is one in essence with It, the word Brahman may be applied to Manas.

Of that,—of the former, etc.—The Pranamaya is here referred to; and Manomaya is the self having the Pranamaya for his body.

Than that and different from this, etc.—The Manomaya is made up of *vrittis* or states such as *Kama* (desires) and Samkalpa (formative thoughts). It has been called the self, because it is subtler than the former and its controller also inasmuch as Prana is the vital energy working through the senses and mind controlling the latter. And again Vijnanamaya or the determinative faculty is the next Inner self as it is the prime-mover of the mental vrittis. Thus, really this Vijnana is the agent of all thoughts and actions. Cf. Prasna Upanishad ch. IV—8, 9.

Faith is its head, etc.—Before the determinative knowledge may arise, there must be faith (Shraddha) as to the things to be done, and hence has it been called the head as it were, of the Vijnanamaya. Thus head here means the prime factor of knowledge.

Right and truth are said to be the wings as without these there cannot arise any settle conviction. Yoga means here discrimination or decision. It is the self or the trunk because without it no definite knowledge can arise. Maha is the principle of Mahat or the cosmic mind and it is said to be the tail or support because it is the cause of its effects,—the individual mind-stuff including Buddhi.]

CHAPTER V.

विज्ञानं यज्ञं तनुते । कर्माणि तनुतऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मनो हित्वा । सर्वान्कामान्समश्नुत इति ।

तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।

तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ।

विज्ञानं intelligence यज्ञं sacrifice तनुते performs. कर्माणि sacred acts अपि also तनुते performs च and

सर्वे all देवाः gods विज्ञानं intelligence ब्रह्म Brahman ज्येष्ठ eldest उपासते worship. विज्ञानं intelligence ब्रह्म Brahman चेत् if वेद knows तस्मात् from it चेत् if न not प्रमाद्यति swerves शरीरे in body पाप्मनो sins हित्वा having left behind सर्वान् all कामान् desires समश्नुते attains इति thus.

तत् of that एषः this एव verily शारीर embodied आत्मा self. यः what पूर्वस्य of the former तस्मात् from that वा assuredly एतस्मात् from this विज्ञानमयात् one formed of Vijnana (intelligence) अन्य the other अन्तर inner आत्मा self आनन्दमयः formed of bliss तेन by him एषः this पूर्णः filled. सः एषः this पुरुषविधः of the form of man एव verily तस्य of that पुरुषविधताम् human form अनु according अयं this पुरुषविधः human form.

तस्य of him प्रियम् love एव verily शिरः head मोदः joy दक्षिणः right पक्षः wing प्रमोदः delight उत्तरः left पक्षः wing आनन्दः bliss आत्मा Self (trunk) ब्रह्म Brahman पुच्छं tail प्रतिष्ठा support. तत् about that अपि also एषः this श्लोकः verse भवति there is.

Intelligence performs the sacrifice and it also performs the sacred acts. All Devas worship intelligence as Brahman, the Eldest. If a man knows intelligence as Brahman and if he does

not swerve from it, he attains all desires, having left behind all sins of the body.

Of that,—of the former, this one, verily, is the embodied self. Than that and different from this (which is) formed of Vijnana (intelligence), is the other, the inner self, formed of Ananda (bliss). By that this is filled. It also has the shape of man. According to the human shape of that is the human form of this.

Love is its head; joy its right wing; delight is its left wing; bliss is the trunk (Self); Brahman is the tail, the support.

About that there is also the following verse.

[*Intelligence performs...acts.*—Vijnana is said to be the real agent of all actions inasmuch as it is only when the determinative faculty or the *buddhi* gives sanction that the mind and the senses can work through the gross vehicle, the body. The Self cannot be the doer of actions as all actions must be preceded by motives and these very motives are nothing but waves of the mind and it is the buddhi that stirs up and directs these waves.

Karmani.—Ordinarily in our sacred texts the word Karma is used to denote sacred rites only. But here we may take the word in a liberal sense to mean also any deed, sacred or worldly, inasmuch

as all actions are done through the sanction of the Buddhi.

Brahman, the eldest.—Here it is referred to Hiranyagarbha, the cosmic mind. It is said to be the eldest because He is the first manifestation, or He is the source of all individual life-activities.

If a man knows......body.—Constantly meditating on the Hiranyagarbha one feels identified with It, and thus attains all the wonderful powers, It is endowed with. The Hiranyagarbha is the source of all fruits of action, and when one feels identified with it, one attains all objects of desire in the world of effects.

Again, one becomes free from all sins too. Body is the cause of all sins and having identified ourselves with the body we suffer from sins and miseries. But when by worship and contemplation on the Hiranyagarbha we feel one with It, the body-consciousness leaves us and thereby we get free from the commission of sins too.

Than that and different from this, etc.—Besides this Vijnanamaya Kosha there is another Kosha which is called the Anandamaya or that formed of bliss. This Anandamaya is the enjoyer of all fruits of action and hence has it been said to be formed of bliss.

Thus, the Self is not also the real enjoyer as some philosophers hold the opinion. The Self becomes the enjoyer by Avidya as He identifies Himself with the *Upadhi* of antahkarana, *i.e.*, the adjunct of mind-stuff.

Brahman is the tail, the support.—Brahman whose nature is the unconditional absolute bliss is called here the support of this Annamaya Kosha for two reasons : first because it forms the back ground of the subtlest Kosha of Jiva ; secondly because all feelings of happiness and joy are nothing but meagre reflections of that Supreme joy of Brahman passing through the mist of Maya. As it would be said later on in this Upanishad, that no joy, no life could be possible without the existence of this Absolute Blissful Brahman.

Note.—From the first to fifth chapter of this Valli the Sruti gives a nice description of the five sheaths that are conceived to envelop the soul,—the grossest being the gross body, and then speaking of subtler and subtler sheaths, one within the other until is reached the last the subtlest, the Mayik sheath, the Anandamaya Kosha. The Vedanta conceives the expression of the gross universe as becoming possible by traversing through all these stages of emanation : first the cloud of Maya covers the face of Brahman, next the subtle, that yet unmodified Maya or the primal matter begins to undergo the process of transmutation, as if it begins to thicken itself down to grosser and grosser states ; the first product of transmutation of Maya or Prakriti is the Mahat or the Cosmic Mind. From Mahat emanate the *sukshma bhutas* or the electrionic aspect of matter and from them emerge the *Sthula bhutas* or the gross matter with all its multifarious aspect including gross energy,

Now what is true of the macrocosm is true also with microcosm. The particular aspect of Parabrahman in Its process of being individualised has to suffer the superimposition of all those upadhis or modifications of Maya mentioned above. And these are five sheaths or the *Pancha Kosha* mentioned in this Valli. So, the last sheath or the Anandamaya Kosha which is technically called the *Karana Sarira* or the causal body of the soul, is analogous to the upadhi or Maya of Iswara. Jiva remains in this body while in Sushupti or deep sleep. It is called Anandamaya Kosha inasmuch as while in that deep sleep state the Jiva is not conscious of any change, modification or multiplicity which give rise to the sorrows of life; he enjoys a kind of serene peace, even the individualised consciousness is absent there, so with it also the feeling of limitation. Moreover, in the scale of subtlety it is but one step removed from the Supreme Brahman, as it there is only a thin veil of mist that shades it from the glorious effulgence of the Supreme Soul.]

CHAPTER V.

असन्नेव स भवति। असद्ब्रह्मेति वेद चेत्। अस्ति ब्रह्मेति चेद्वेद। सन्तमेनं ततो विदुरिति। तस्यैष एव शारीर आत्मा। यः पूर्वस्य।

अथातोऽनुप्रश्नाः।

उताविद्वानमुं लोकं प्रेत्य । कश्चन गच्छती । आहो विद्वानमुं लोकं प्रेत्य । कश्चित्समश्नुता उ ।

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किंच । तत्सृष्ट्वा तदेवानुप्राविशत् ।

तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च । सत्यमभवत् । यदिदं किंच । तत्सत्यमित्याचक्षते

तदप्येष श्लोको भवति ।

असत् Non-existent एव verily
चेत् if ब्रह्म Brahman असत् non-existing इति thus वेद knows. ब्रह्म Brahman अस्ति existing इति thus चेत् if वेद knows एनं him सन्तं existing ततो then विदुः know इति thus. तस्य of him एषः this एव verily शारीरः embodied आत्मा self. यः what पूर्वस्य of the former-

अथ Next अतः thereupon अनुप्रश्नाः questions.

उत Does he? अविद्वान् who knows not प्रेत्य having departed अमुं that लोकं world कश्चन ever गच्छती goes. आहो or tell me विद्वान् one who knows प्रेत्य having departed अमुं that लोकं world कश्चित् समश्नुताः ever get-

सः He अकामयत desired बहु many स्यां may I be प्रजायेय grow forth. सः He तपः tapas अतप्यत performed सः He तपः tapas तप्त्वा having performed इदं this सर्वं all असृजत brought forth यत् what इदं this किंच whatever तत् that सृष्ट्वा having brought forth तत् that एव verily अनुप्राविशत् entered.

तत् that अनुप्रविश्य having entered सत् Sat (what is manifest) त्यत् tyat (what is not manifest) च and अभवत् became निरुक्तं defined च and अनिरुक्तं undefined निलयनं supported च and अनिलयनं not supported विज्ञानं knowledge च and अविज्ञानं without knowledge सत्यं truth च and अनृतं falsehood. सत्यं true अभवत् became यत् what इदं this किंच whatever तत् therefore सत्यं true इति thus आचक्षते call.

तत् about that अपि also एषः this श्लोकः verse भवति there is.

Non-existent, verily, he becomes who knows Brahman as non-existing. He who knows Brahman as existing, him they regard, then, as existing. Of him, of the former this verily is the embodied self.

Thereupon arise the (following) questions (of the pupil). Does he who knows not, after having departed this world, ever go there? And also does he who knows, after leaving the world, ever obtain that?

He desired : "May I be many, may I grow forth (through propagation.) He performed *tapas*. Having performed *tapas*, he brought forth all this,—whatever there is. Having brought forth, he entered it.

Having entered it he became *sat* (what is manifest) and *tyat* (what is not manifest), defined and undefined, supported and not supported, sensient and insensient, real and unreal. The *satya* (true) became all this—whatever there is, and therefore they call it *Satya* (existent).

On this there is the following verse.

[*Non-existent................as non-existing*—He who does not believe in the existence of Brahman, who is beyond all sensuous perception, loses all faith in the Sruti or revelations and as a consequence, he lives and moves in the domain of the senses, which seem to be the only reality to him. But in truth the senses delude us and lead us to evil. And from an Absolute standpoint these senses and all objects of sensuous perception are non-existent. He having identified his life with the life of the senses becomes non-existent in that sense, *i.e.*, he fails to attain the Immortality of life. From the depth of ignorance he leads himself to the abyss of darkness.

He who knows etc.—On the other hand, he who believes in the existence of Brahman, cannot live the

life of senses, the life of ignorance. He will struggle his utmost to realise that super-sensuous Reality. And ultimately he *must*. Hence it is that the wise men regard him as existing, for they know such a person to become one with the real existing Brahman. Moreover such souls become the salt of earth.

Of him,—of the former, etc.—Anandamaya is the embodied self of the Vijnanamaya. Anandamaya is a subtler sheath than the Vijnanamaya and hence is it called its embodied self. *Vide* note on chapter V.

Does he who knows not, etc.—These are the questions put forth by the pupil. But why at all there arise the doubts whether the ignorant and the knower both obtain Brahman, or neither of them obtain Him? As Brahman is the common cause of all, be he ignorant or the knower, the effects when dissolved, or properly when departed, must go back to the common cause which is Brahman. If the ignorant cannot obtain Him, the knower too cannot get, as both are the effects of the same cause Brahman.

The succeeding portion of the text is begun in order to answer these questions.

He desired "may I be many, etc,—The Vedanta has taken two views of cosmology; the first, the *prima facie* view of it, is commonly known as Parinamavada or the process of transmutation of the primal cause into the successive states of transformation and manifestation. According to this view originally there existed the transcendental Brahman, with all Its

perfection and fullness of existence and knowledge absolute. Then there arose a tremor within It in the form of desire, *kama*, which brought forth subsequently the transmutation of Its Being into the various forms of subtle and gross objects. This view has been adopted from the psychological fact that every action of ours proceeds from a certain will to act, a certain purpose. The purposiveness that we mark in the great activities of Nature is nothing but a reflection of that grand Purpose which stands at the head of the whole creation. Creation means a change, a motion, an expression of energy; and if the gross is the concretisation of the subtle, this movement of creation must have had its origin in the subtler movement of thought and the subtlest movement of thought is in the will to act, *i.e.*, *kama*.

But this view contains a serious defect, although it satisfies the ordinary assumptions of causality. Brahman who is transcendental and perfect in Itself cannot have any reason to change unless we suppose some coeval law of its being to change which is incompatible with Its transcendental nature; change is possible only in Time and Space; but Transcendental Brahman is beyond both. Hence, no change can logically be imaginable in It? Yet, there is present before us this grand phenomena of creation, and how to account for it? To answer finally this question Vedanta assumes the second theory of cosmology known as *Vivartavada*, *i.e.*, the theory of superimposition. According to this theory Brahman in

reality has not undegone any change to bring forth the creation, but by some mysterious inherent power of Its own has developed this vision of creation before It and subsequently got Itself mixed up, as it were, with the objects of the vision. That mysterious power which produced the phantasmagoria of creation is popularly known as Maya. And this Maya is referred here by the word *Kama*.

He performed tapas.—The Sanskrit word *tapas* is derived from the root *tap*, *i.e.*, to heat, to agitate. So, *tapas* primarily means that which produces heat. But in the secondary sense it means penance which produces the spiritual fire or spiritual knowledge. In this last sense the word is used here, *i.e.*, Brahman made manifest within Itself the knowledge of the previous creation in accordance with which It has to create the future. According to the Vedanta one of the causes of creation is the Prarabdha karma of the Jivas of the previous kalpa or creation. Brahman has brought forth the present creation that the Jivas may suffer or enjoy the karmas, they did in the previous kalpa. So, the Sruti refers here to that fact by saying that Brahman meditated over the nature of His future creation. And this meditation concretised itself into the visible and invisible creation.

Having brought forth He entered it.—In the previous sentence the Sruti denoted that Brahman is the efficient cause of the creation and in the present and the succeeding sentences it refers to the fact that It is not only the efficient cause but also the material

cause of the universe inasmuch as It is immanent in creation. This combination of the two different kinds of causes in one being has been most poetically described here that having created the universe He entered into it and has become one with it. Moreover the Sruti here hints at the fact that Brahman is to be sought and realised within our own being, as the innermost reality of our life.

The Satya became, etc.—Here the Śruti reveals the wonderful truth about reality; the crucial test of the real is our abiding consciousness of it, *i.e.*, that which appears as existent in our consciousness for all time and is not negated by another experience is the Real, the True. The universe appears so real before us, how much more so must be its cause from whom it has derived its reality! Therefore the Sages, the seers call Brahman the Supreme Reality.

Note.—The disciple raises questions about the *post mortem* condition of both the knowing sage and the ignorant man. And what the preceptor says in lieu of the answer in the successive sentences would apparently appear anything but relevant. But there is a deeper significance in the mode of reply adopted by the teacher: in the first place the preceptor purports to signify that Brahman is the only reality of this real universe, and one who knows it as such as his own being, finally becomes one with It. But the other who denies Its reality, spiritually denies the reality of his own being, although he is conscious of his physical

existence and when this physical existence ceases to be after death, he finds no permanent footing in his spiritual being and thus he is dragged [down] again into another mortal sheath. So, he drags on from birth to death and death to birth again and again, finding no Immortality of life.]

CHAPTER VII.

असद् वा इदमग्रासीत् । ततो वै सदजायत । तदात्मानं स्वयमकुरुत । तस्मात् तत् सुकृतमुच्यत इति । यत् वै तत् सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वानन्दी भवति । को ह्येवान्यात् कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवाऽऽनन्दयाति । यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ।

असत् non-existent वै verily अग्रे in the beginning इदम् this आसीत् was. ततः thence वै indeed सत् existence अजायत was born. तत् that स्वयं by Itself आत्मानं Itself अकुरुत made तस्मात् therefore तत् that सुकृतम् well-made उच्यते is called यत् which one वै verily तत् that सुकृतम्

well-made] (self-caused) सः he वै indeed रसः joy (lit. taste), अयं this रसं joy हि एवं verily लब्ध्वा having attained आनन्दी blessed भवति becomes. कः who हि indeed अन्यात् would have lived कः who प्राण्यात् would have breathed यत् if एषः this आकाश: sky (effulgent) आनन्दः bliss न स्यात् would not have existed. एषः this हि verily एव alone आनन्दयाति bestows bliss. यदा when हि एव indeed एषः this एतस्मिन् in this अदृश्ये invisible अनात्म्ये unembodied अनिरुक्ते unpredicated अनिलयने abodeless अभयं fearless प्रतिष्ठां extisence (lit. basis or support) विन्दते attain अथ then सः he अभयं fearlessness गतः भवति obtains. यदा when हि एव verily एषः this एतस्मिन् in this उदरं in the smallest degree अन्तरं difference कुरुते makes. अथ then तस्य his भयं fear भवति gets. तत् that तु and again एव verily अमन्वानस्य unthinking (unwise) विदुषः of the knower भयं fear तत् about that अपि again एषः this श्लोकः verse भवति is.

In the beginning was verily this non-existent. From that was generated the existent. That made Its self by Itself. Therefore It is called Self-made. That one who is the self-made is verily the joy. Having attained this joy, (man) becomes blessed. Who would have lived and breathed, had not this sky of bliss existed ! This verily It is that bestows bliss. When It finds in that invisible, unembodied, unpre-

dicated, abodeless (Atman), the basis (of life), free from fear, then verily It transcends (all) fear. But when It makes (any) differentiation in It in the least degree, then for It, there is fear. For the unwise knower indeed, It is fear. There is the following verse about it.

[*Non existent—i.e.,* the undifferentiated and unmanifested state of existence, not defined by any Name or Form. Here, *non-existent* does not refer to the absolute negation of existence or *nihil,* as existence could not be possible from the absolute non-existent.

The existent—i.e., the manifest or the created world differentiated by Name and Form.

That made Its self, etc.—i.e. Brahman, the first principle transmuted Itself into the visible form of creation by Its own inherent power without any extraneous aid. In other words, It constitutes by itself both the material and efficient cause of the universe.

Self-made—the text is *Sukrita* which may mean either self-made or self-created, or it may mean the cause which is *par excellence.*

Who is the joy—blessed.—The Śruti here indicates that all the joys of life that man feels either through their senses or in the domain of thought, are but reflections of that one supreme joy of the Atman.

Otherwise, the abstemious saint denying all the enjoyments of the sense-pleasure could not have found this perennial source of eternal bliss of life in Self-contemplation alone.

Who could have lived and breathed, etc.—The Sruti asserts here that this principle of joy which forms the very core of our being is the main source of our life and the activities of our senses. The prime motive of life is the attainment of this eternal joy of the Atman. In the state of ignorance, man seeks it in the ephemeral senses and the sense-objects, but when wisdom dawns through experience and bitter failures, he turns his eyes inward and finds it in his own self only. So, whether in the state of ignorance or in that of wisdom, life means nothing but a prolonged search and enjoyment of this joy or bliss of the Atman.

Unembodied—i.e., one that has no name or form.

Unpredicated—i.e., devoid of all attributes.

Abodeless—i.e., self-existent, devoid of any other basis or support.

Then verily it transcends, etc.—Fear is the feeling of the apprehension for the possible extinction of life or for its limitation. So when the Jivatman or the individual soul realises the truth that its being is not seperate from that Universal yet Transcendental Reality, the Supreme Atman, then it finds no cause

of fear, inasmuch as, there exists no chance of its extinction or limitations,—it attains then that transcendental state of eternal bliss known as *Brahmi Sthiti.*

But when it makes, etc.—i.e., when the Jivatman feels a differentiated existence of his own being as apart from the universal, then by the very fact of his self-imposed limitations and assumed separateness, he creates wants and miseries for himself; and by his false identification with the mind and the body, he raises the spectres of fear around him.

For the unwise knower, etc.—Though the Supreme Atman constitutes the soul of both the wise and the ignorant, yet the ignorant, not knowing the truth of this blessed unity feels his littleness and looks upon the universal soul, God, as an object of great terror, as one who would punish him for his faults and shortcomings; but the wise knowing It to be his own soul, enjoys the calm repose of the eternal bliss in Him.

Unwise knower—the passage may also mean that the person who unwisely considers Atman as an object of knowledge, also falls into the same pit of fear and misery, owing to his ignorance of the fact that the transcendental Atman which is beyond the three aspects of knower, knowledge and the object of knowledge (*Jnata, Jnana, Jneya*) can never come within the scope of intellect.]

CHAPTER VIII.

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषा-
ऽस्मादग्निश्चेन्द्रश्च मृत्युर्धावति पञ्चम इति । सैषाऽ
ऽनन्दस्य मीमांसा भवति। युवा स्यात्साधुयुवाऽध्या-
यकः । आशिष्ठो द्रढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा
वित्तस्यपूर्णास्यात् । स एको मानुष आनन्दः । ते ये शतं
मानुषा आनन्दाः । स एको मनुष्यगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य । ते ये शतं मनुष्यगन्धर्वाणा-
मानन्दाः । स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य
चाकामहतस्य । ते ये शतं देवगन्धर्वाणामानन्दाः ।
स एकः पितृणां चिरलोकलोकानामानन्दः । श्रोत्रियस्य
चाकामहतस्य । ते ये शतं पितृणां चिरलोकलोकाना-
मानन्दाः । स एक आजानजानां देवानामानन्दः ।
श्रोत्रियस्य चाकामहतस्य । ते ये शतमाजानजानां
देवानामानन्दाः । स एकः कर्मदेवानां देवानामानन्दः । ये
कर्मणा देवानपियन्ति।श्रोत्रियस्य चाकामहतस्य। ते ये शतं
कर्मदेवानां देवानामानन्दाः । स एको देवानामानन्दः ।
श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवानामानन्दाः ।
स एक इन्द्रस्याऽऽनन्दः । श्रोत्रियस्य चाकामहतस्य ।

ते ये शतमिन्द्रस्यानन्दाः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य । स यश्चायं पुरुषे । यश्चासा-वादित्ये । स एकः । स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसंक्रामति । एतं प्राणमयमात्मानमु-पसंक्रामति । एतं मनोमयमात्मानमुपसंक्रामति । एतं विज्ञानमयमात्मानमुपसंक्रामति । एतमानन्दमयमात्मानमु-पसंक्रामति । तदप्येष श्लोको भवति ।

अस्मात् from its भीषा fear वातः the wind पवते blows. भीषा from fear सूर्यः the sun उदेति rises. अस्मात् from its भीषा fear अग्निः the fire च and इन्द्रः Indra पञ्चम the fifth मृत्युः death धावति runs (to their respective duties). सा that एषा this आनन्दस्य of the Ananda मीमांसा examination, reasoned conclusion भवति is. युवा youthful स्यात् if be साधुयुवा pious youth अध्यायकः well-versed (in scriptures). आशिष्ठः full of hope, of sanguine temperament द्रढिष्ठः resolute बलिष्ठः strong तस्य his (for him) इयं this सर्वा all पृथिवी the earth वित्तस्य with wealth. पूर्णा full स्यात् if be. सः that एकः unit मानुषः human आनंन्दः joy, bliss. ते of that ये what शतं hundred मानुष आनन्दः human bliss सः that एकः one मनुष्य-

गन्धर्वाणां of human gandharvas आनन्दाः bliss. (तथाच so also) श्रोत्रियस्य one versed in the Vedas अकामहतस्य not smitten by desires. ते ये what शतं hundred मनुष्यगन्धर्वाणाम् of the human gandharvas आनन्दः bliss. सः that एकः one देवगन्धर्वाणाम् of the celestial gandharvas आनन्दः bliss. ते ये what शतं hundred देवगन्धर्वाणाम् of the celestial gandharvas आनन्दाः bliss. सः that एकः one चिरलोकलोकानाम् of those whose region of abode is the eternal *loka* पितृणां the manes आनन्दः bliss ते ये what शतं hundred चिरलोकलोकानाम् पितृणां of the *pitris* whose abode is the eternal heaven आनन्दाः bliss सः that एकः one आजानजानां those born of *celestial heaven* देवानाम् *devas* आनन्दः bliss. ते ये what शतं hundred आजानजानां देवानाम् of the devas born of the celestial heaven आनन्दाः bliss. सः that एकः one कर्मदेवानां those exalted by their sacrificial deeds देवानां of the devas आनन्दः bliss. ये who कर्मणा by sacrificial work देवान् godhood अपियन्ति have attained. ते ये what शतं hundred कर्मदेवानां देवानां of the devas exalted by work आनन्दाः bliss. सः that एकः one देवानाम् of the gods आनन्दः bliss ते ये what शतं hundred देवानाम् of the gods आनन्दाः bliss सः that एकः one इन्द्रस्य of India आनन्दः bliss. ते ये what शतं hundred इन्द्रस्य of Indra आनन्दाः bliss सः that एकः one बृहस्पतेः of Brihaspati आनन्दः bliss. ते ये what शतं hundred बृहस्पतेः of Brihaspati आनन्दाः bliss. सः एकः

that one प्रजापते: of the lord of creatures, Brahma, आनन्द: bliss ते ये what शतं hundred प्रजापते: of Prajapati आनन्दा: bliss. स: एक: that one ब्रह्मणः of Brahman आनन्द: bliss. सः he य: who च again अयं his पुरुषे in man य: who च and असौ in that आदित्ये in the sun सः he एक: one स: he य: who एवंवित् konws thus अस्मात् from this लोकात् world प्रेत्य having departed एतत् this अन्नमयम् consisting of food आत्मानम् self उपसंक्रामति attains. एतं this प्राणमयम् consisting of Prana आत्मानम् self उपसंक्रामति reaches, एतं this मनोमयं consisting of manas आत्मानम् self उपसंक्रामति goes to एतं this विज्ञानमयं consisting of Buddhi आत्मानं self उपसंक्रामति attains, एतं this आनन्दमयम् consisting of ananda or joy आत्मानम् self उपसंक्रामति reaches. तदपि about that also एष: the following श्लोक: verse भवंति there is.

From Its fear, the wind blows; from fear rises the sun, from the fear of It again Indra, Fire and the fifth, Death, proceed (to their respective duties).

The following is the conclusive examination of bliss :

(Suppose) there be a youth, noble, well-versed in the scriptures, full of hope, resolute and strong; and if the whole world be full of wealth for him,—that is the unit measure of human bliss.

A hundred-fold of that human bliss is the unit measure of the bliss of human Gandharvas. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of human Gandharvas is the unit measure of the bliss of celestial Gandharvas. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of celestial Gandharvas is the unit measure of the bliss of the manes whose abode is the eternal heaven. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of the manes, whose abode is the eternal heaven, is the unit measure of the bliss of the Devas born in heaven. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of the Devas born in heaven is the unit measure of the bliss of gods known as Karmadevas who have been exalted to the heaven by their sacrificial deeds. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of the gods known as Karmadevas is the unit measure of the bliss of the Devas. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of the Devas is the unit measure of the bliss of Indra. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of Indra is the unit measure of the bliss of Brihaspati. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of Brihaspati is the unit measure of the bliss of Prajapati. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

A hundred-fold of the bliss of Prajapati is the unit measure of the bliss of Brahman. And so also (is the bliss) of one versed in the Vedas and unafflicted by desires.

He who is in man, and He who is in the Sun—both are the same. He who knows this, having departed from this world (first) attains the self consisting of food, (next) attains

the self consisting of the *Pranas*, (again) attains the self consisting of the manas, (again) attains the self consisting of Buddhi (and lastly) attains the self consisting of bliss.

There is the following verse on this :

[*From Its fear, etc.*—According to the Vedic conception of the cosmic activity, it is held that all the different functions of the universe are presided over by different intelligent beings who are known as Devas These Devas are, according to the Mimamsakas, different individualities eternally existing with the cosmic process and functioning their respective duties for the upkeep of the universe. But according to the Vedanta, they are but different manifestations of one Universal Intelligence, even as are also the Jivas, with this difference that the Jivas have evolution within a cycle (*Kalpa*), but these Devas have no evolution in the same cycle. With the beginning of creation, or better, projection of the present cycle from the womb of the Uncreated, they have got their being and respective spheres of activity. So, their very existence like the existence of everything else in this universe is wholly dependent upon the Supreme Being, Brahman. By the special mention of the names of the gods like Vayu, Surya, Agni, Mrityu etc., here, the Sruti means to point out that even such mighty celestial potentates run to their respective works like menial servants through the fear of that almighty

Iswara.—Such is the omnipotence and infinite grandeur of Brahman.

The fifth, Death—i.e., the god of Death. Yama whose name has been enumerated here as the fifth in order.

Human Gandharvas—i.e., those who were previously men, but by virtue of some special knowledge (*Jnana*) and action *(Karma)*, have attained the quasi-celestial forms of the Gandharvas. They being of subtle form and having a wider range of perception and activity than man, have naturally a greater scope and intensity of the enjoyment of bliss.

Celestial Gandharvas—i.e., those Gandharvas who have been born as such even at the beginning of the present cycle. And so they are of still higher capacities and subtler nature than the human Gandharvas.

Manes whose abode is in the eternal heaven—i.e., the *pitris* or the inhabitants of the third world known as *pitri loka*, who remain in their high heaven for the full long period of one cycle.

Devas born in heaven—i.e., those who have been translated from the human world into the celestial sphere by the sacrificial deeds as enjoined in the Smritis.

Karmadevas—i.e., those who have attained divinity by virtue of their performances of the great sacrifices like Agnihotra, etc., as enjoined in the Vedas. They are of superior potency and subtler nature than the Devas spoken of previously.

The Devas,—i.e., the thirty-three gods who have been created as such even from the beginning of creation and to whom we have referred in the first note. The thirty-three gods are, *viz.*, the eight Vasus, the eleven Rudras, the twelve Adityas, Indra and Prajapati.

Indra—i.e., the king of gods, who is the supreme authority of the heaven known as *Swarloka.*

Brihaspati—is the divine preceptor of the gods. So, he is superior even to Indra by the virtue of his knowledge and is considered as Brahmana among the gods owing to his Sattvik nature, whereas Indra and other gods are said to belong to the lower castes of Kshatriya, Vaisya and Sudra.

Prajapati—i. e., the Virat, the macrocosmic being who forms the aggregate *(Samashti)* of all individual lives (*Vyashti*). He is called Prajapati or the lord of creatures as in him exist all individualised beings in both *Sthula* or gross body and *Sukshma* or subtle body.

Brahman.—According to Sankara, "*Brahmanah*" of the text refers to the bliss of *Brahma, i.e.*, the Hiranyagarbha or the cosmic mind whose plane of existence is the world known as *Satyaloka.* That is the climax of heavenly attainment. But we may as well take it to mean the Supreme Brahman whose first manifestation in the conditioned form within Maya is Hiranyagarbha. As the Sruti wants to point out the different measures of bliss that a soul may experience in various planes of existence and by gradual exaltation

of it in higher and higher planes of life, it points out conclusively that its climax or *summum bonum* is reached only when the soul attains unity with Brahman, so it would be better to take the word in its impersonal sense also.

So also is the bliss of one, etc.—By constant repetition of the assertion that the man who is well-established in the knowledge or *Jnana* embodied in the Vedas and thereby who has got the highest illumination about the Atman and also who has the virtue of *Vairagya, i.e.,* whose mind is not smitten by any desire of worldly and heavenly enjoyments, enjoys all the different kinds of bliss enumerated here including the supreme bliss of the highest heaven of *Brahma,* the Sruti indicates the great superiority of such a sage to all other beings of the universe.

He who is in man, etc.—i.e., the Being which enlivens man as his self is the same as the One which energises the great sun which is the source of all energy (*Savitri purusha*). *c.f.* Ishopanishad 16, Note.

The self consisting of food, etc.—Here the self means the different Koshas or sheaths of the soul referred to here before.

CHAPTER IX.

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ।
एतं ह वाव न तपति । किमहं साधु नाकरवम् ।

किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं स्पृणुते । उभे ह्येवैष एते आत्मानम् स्पृणुते । य एवं वेद । इत्युपनिषत् ।

यतः from which मनसा with mind सह with वाचः speech अप्राप्य without reaching निवर्तन्ते turns away (तं that) ब्रह्मणः of Brahman आनन्दं bliss विद्वान् the knower कुतश्चन from any one न not बिभेति fears ह वाव verily एतं this (तं him) न not तपति distress. किम् why अहं साधु good न not अकरवम् have done. किम् why अहं I पापं sin अकरवम् have done. इति thus. सः he यः who एते these two एवं thus विद्वान् knows आत्मानम् his own self स्पृणुते fosters. यः who एते these उभे two (or both) एवं thus वेद knows हि verily एव only एषः this आत्मानं the Atman स्पृणुते fosters. इति this उपनिषत् the Upanishad.

Whence speech returns along with mind without reaching it,—the knower of that bliss of Brahman fears naught.

Such (thoughts) certainly never distress him that why he did not do the right, and why he did what is sinful.

He who thus knows them fosters his self; verily he fosters the self who knows these two in this way.

Here ends the Upanishad.

[*Whence speech returns, etc.*—The speech has the power of describing and the mind is capable of comprehending all objects of the universe that are conditioned by Name and Form. But Brahman being unconditioned, without Name and Form, it is both indescribable by the speech and incomprehensible for the mind. This incapacity of the senses of cognising and expressing Brahman is figuratively described here as their ineffectual return from It without being able to reach It.

The knower......fears naught.—One who realises the supreme bliss of Brahman as described in the previous chapter, comes to know the unity of the all-pervasive Atman interlooming like warp and woof, the entire existence of all objects of this universe. And by such knowledge of unity all feeling of differences in existence drop away from his consciousness for all time, and so he feels no fear from anything, as everything that exists is naught but his own Atman itself.

Such thoughts, etc.—The knower of Brahman comes to realise the fact that what the world esteems as the good and what it puts down as bad,—are but different manifestations of the same Atman ; and he feels then that this vision of superiority and inferiority—this notion of dual existence—arises from the misconception of one's own self, taking It to be individualised and identified with the little body and the mind. Therefore a man of such realisation never mourns over his past actions and inactions, be they good or bad : both appearing to him, then, alike, in colour

and potency, both fetters of the Atman forged by ignorance. Further he realises the perfect non-agency, *i.e., nishkriyata* of the Atman and that it is the mind which is the doer of all actions. Neither such a saint aspires after the fruits of the actions done by the mind, as having attained the supreme bliss of the Atman, all feeling of want disappears from his heart and so do also all desires.

He who thus knows, etc.—i.e., he who thus realises that both good and bad, *dharma* and *adharma,* are but different aspects of the same Atman, strengthens his knowledge of Atman by such visions of unity: if one tries to see this unity in everything around him he gains an abiding consciousness of Brahman. This is called *Brahma-Sthiti* in the Vedanta.]

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ।

ओं शान्तिः शान्तिः शान्तिः ॥ हरिः ओं ॥

May Brahman protect us both together ! May He nourish us both together ! May we both work together with great energy ! May our study be vigorous and effective ! May we not hate each other !

Om Peace ! Peace ! Peace !

HERE ENDS THE BRAHMANANDA VALLI.

Taittiriya-Upanishad.

BHRIGU VALLI.

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ।

ओं शान्तिः शान्तिः शान्तिः ॥ हरिः ओं ॥

CHAPTER I.

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

वारुणिः भृगुः Bhrigu the son of Varuna वै so the story goes पितरं father वरुणं Varuna उपससार approached भगवः sir ब्रह्म Brahman अधीहि teach. तस्मै to him (सः he) एतत् thefollowing प्रोवाच said अन्नं food प्राणं Prana चक्षुः the eyes श्रोत्रं the ears मनः the mind वाचम् the speech (सः he) ह again तं to him उवाच said. यतः

from which इमानि these भूतानि beings जायन्ते are born जातानि being born येन by which जीवन्ति live प्रयन्ति having gone यत् which अभिसंविशन्ति they enter तत् that विजिज्ञासस्व seek to know, question तत् that, ब्रह्म Brahman इति thus. सः he तपः penance अतप्यत performed सः he तपः penance तप्त्वा having performed.

Bhrigu, the son of Varuna, approached his father Varuna, (and said), 'Sir, teach me about Brahman.' To him he replied, 'Food, prana, the eyes, the ears, the mind and the speech.'

To him he further said, 'That out of which all these creatures are born, being born by which they live, (and again) having departed into which they enter, seek to know That. That is Brahman.'

He performed penance; and having performed the penance.

[*Food, Prana, etc.*—There are the objects constituting so many gates, as it were, of the great mansion of Brahman (*Brahmapuram*). Without passing through these, *i.e.,* without knowing them, it is not possible to enter into the *Brāhmapuram.*

By which they live—*i.e.,* which is the sustenance and life of their being.

Into which they enter—i.e., when they cease to exist in the time of *Mahapralaya,* they get dissolved into their primal cause, the Brahman.

Note : In the answer Varuna enjoins his son to know that First Cause from which all things of this universe have come out in manifestation, in the beginning of the creation, in which they remain even while being manifest in the middle, and into which they go back in dissolution in the time of Pralaya. This Sruti speaks of the *Parinama Vada* of creation.]

CHAPTER II.

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तम् होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

(सः he) अन्नं food ब्रह्म Brahman इति thus व्यजानात् understood (यतः for) अन्नात् from food हि एव verily इमानि all these भूतानि beings जायन्ते are born. अन्नेन by food जातानि being born जीवन्ति live. अन्नं into food प्रयन्ति having departed अभिसंविशन्ति enter. तत् that विज्ञाय to know पुनः again एव indeed पितरम्

father वरुणं Varuna उपससार approached. भगवः Sir ब्रह्म Brahman अधीहि teach. तं to him ह so it is reported उवाच said. तपसा with tapas (penance) ब्रह्म of Brahman विजिज्ञासस्व should ask. तपः tapas ब्रह्म Brahman इति thus. सः he तपः tapas अतप्यत performed. सः तपः tapas तप्त्वा having performed.

(He) learnt that food is Brahman (because) from food these creatures are born ; having been born, by food they live ; and having departed, into food again they enter.

To know It, he approached his father Varuna again (and said), ' Sir, teach me Brahman.' To him he replied, ' With penance thou shouldst ask of Brahman. Tapas is Brahman.'

He performed tapas and having performed tapas.

[*He learnt that food, etc.*—Food being the gross material out of which the gross aspect of existence of creatures, *i.e.*, the physical body, is manufactured, it struck Bhrigu first that food is Brahman. It is indeed true in one sense inasmuch as food is the real cause and sustainer of the physical life. But evidently he was not satisfied with his finding, as he perceived that food has its own beginning and so it cannot be Brahman, the uncaused. Hence he questions of Brahmagathi.

Having departed into food, etc.—*i.e.*, after death the physical body dissolves into its constituent elements which give rise to food or gross matter.

With penance thou, etc.—In the previous Sruti as well as in the subsequent ones much stress has been laid on *tapas*, i.e., self-mortification and penance. From that the 'Sruti means to import that without this *tapas*, knowledge of Brahman is absolutely impossible. When Bhrigu took the gross matter of food for Brahman, it was evident to his father that his vision requires clarification which could be accomplished only by *tapas*, so he tells his son that he should question of Brahman only when accompanied with the requisite virtue of tapas. Next he asserts that *tapas* itself is Brahman inasmuch as it is the great means to its realisation. The whole method adopted by Varuna in taking his son, step by step, from the gross to the subtle and subtler aspects of existence by implication and association, is really very admirable, and it is called in the Vedanta *Arundhati darshana nyaya*.]

CHAPTER III.

प्राणो ब्रह्मेति व्यजानात् । प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते । प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच ।

तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

प्राणः the Prana ब्रह्म Brahman इति thus व्यजानात् understood (यतः for) प्राणात् from the Prana हि एव verily खलु (indeclinable) इमानि these भूतानि beings जायन्ते are born प्राणेन by Prana जातानि being born जीवन्ति live. प्राणं to the Prana प्रयन्ति having departed अभिसंविशन्ति enter इति thus. तत् that विज्ञाय to know पुनः एव again वरुणं to Varuna पितरम् the father उपससार approached. भगवः Sir ब्रह्म Brahman अधीहि teach (me) तं to him उवाच said तपसा with tapas ब्रह्म Brahman विजिज्ञासस्व should enquire of तपः tapas ब्रह्म Brahman सः he तपः tapas अतप्यत performed सः he तपः tapas तप्त्वा having performed.

He understood that the Prana is Brahman, (because) from the Prana these creatures are born; having been born, by the Prana they live; and having departed, into the Prana again they enter.

To know it (further) he approached his father Varuna again (and said) 'Sir, teach me Brahman.' To him he said, 'With tapas thou shouldst enquire of Brahman. Tapas is Brahman!'

He performed tapas and having performed tapas.

[*He understood that, etc.*—The next sheath of subtlety that envelops the soul, after the gross body, is the Pranamaya Kosha or the vital energy that energises the physical being and keeps all the senses agoing. When Bhrigu wanted to know if there were anything subtler, and therefore more lasting, than the gross body and pursued in his analysis of the aspects of human personality, he perceived this Pranamaya Kosha. Prana in its microcosmic aspect is the real cause of re-production, sustenance and death of beings, inasmuch as birth takes place, according to the Upanishads, through the functioning of the *Apana*, the sustenance is maintained by the functions of all the five Pranas and death takes place with the help of Vyana. (*Vide* Garbhopanishad and Prasnopanishad). In the macrocosmic aspect, it is the Viraj or Hiranyagarbha, the aggregate of all physical and mental existence. But evidently, this finding of his did not satisfy Bhrigu. He perceived also that this Prana could not be Brahman, owing to its changeable and unintelligent nature. So he again questions his father about Brahman.]

CHAPTER IV.

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूतानि जायन्ते । मनसा जातानि जीवन्ति । मनः

प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

मनः manas ब्रह्म Brahman इति thus व्यजानात् understood. मनसः from mind हि एव खलु verily इमानि these भूतानि etc.

He understood that the *Manas* is Brahman, (because) from the *Manas* these creatures are born; having been born, by *Manas* they live; having departed, into the *Manas* again they enter.

To know it further, he approached his father Varuna again (and said), 'Sir, teach me Brahman.'

To him he replied, 'With tapas thou shouldst ask of Brahman. Tapas is Brahman.'

He performed tapas and having performed tapas.

[*Note* :—The sheath subtler than the Prana is the Manas, *i.e.*, the volitional and perceptual aspect of the mind. Since thought is the father of action and sustainer of life, it was but natural for Bhrigu to mistake it for Brahman. It is also said in some of

the Upanishads that Iswara willed to create and so the creation proceeded from His will, etc. Further, the re-incarnation of the Jivas takes place according to the Manas; so Manas both in its microcosmic as well as macrocosmic aspects is in a way the cause, the sustainer and the element of dissolution of the existence. Hence Bhrigu thought it first to be the Brahman, but perceiving afterwards that Manas is but an *Antahkarana, i.e.,* a sense or an instrument of cognition and not the cognition or intelligence itself, he found out, it could not be Brahman. Sruti declares that Brahman is intelligence. So he approaches again his father to be taught about Brahman.]

CHAPTER V.

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।

विज्ञानं Intelligence, ब्रह्म Brahman इति thus व्यजानात् understood विज्ञानात् from the intelligence, etc.

He understood that intelligence is Brahaman, (because) from intelligence these creatures are

born ; having been born, by intelligence they live ; and having departed, into intelligence again they enter.

To know it (further), he approached his father Varuna again (and said), 'Sir, teach me Brahman.'

To him he replied, 'With tapas, thou shouldst ask of Brahman. Tapas is Brahman.'

He performed tapas and having performed tapas.

[*Note* :—The sheath subtler than the Manas is the Vijnana or intelligence which defines the object of cognisance to our consciousness. In many places Sruti has spoken of Brahman in the terms of intelligence. Further it is the intelligence that controls the mind, the senses and the body and propels them into activity, and as such it can fairly be taken as the cause of birth, sustenance and dissolution of all creatures,—even after death it is the intelligence which takes the subtle body, the *Ativahika Sarira* to heavens or hell and brings it back again to this earth for re-incarnation. Hence Bhrigu found it first to answer to the definition of Brahman, but subsequently perceived that this intelligence is the agent of all actions of a Jiva and also the enjoyer of the fruits thereof, and as such it is not absolutely pure and free from sufferings and conditions of life. Moreover, objects like *Akasa* and other primary elements can-

not be produced from this intelligence. Hence it could not be the first principle Brahman. So, he again went to his father and asked of this Brahman.]

CHAPTER VI.

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति ।

आनन्दः bliss ब्रह्म Brahman इति thus व्यजानात् understood आनन्दात् from bliss etc.

He understood that bliss is Brahman, (because) from bliss these creatures are verily born ; having been born, by bliss they live ; and having departed, into bliss again they enter :

[*Note* :—Now through continued tapas and steady concentration of mind, Bhrigu came to know at last the reality,—the basic principle of all existence. The scale fell from his eyes and before his inner searching gaze, revealed the *Pratyagatman*—the Inner Intelligence—that stands behind all personality of man in the microcosmic aspect, in the form of eternal unconditioned Bliss.

Brahman getting Itself reflected in the Mâyâ forms an image in it. This image in its microcosmic aspect is called *Jiva* and in its macrocosmic or col-

-lective aspect is called *Iswara*. This *Jiva* is the basis of ignorance or nescience, which by its *Avarani Sakti* hides the nature of Brahman from the Jiva and by its *Vikshepa Sakti* begins to produce the different modifications in the form of mind, senses and so forth. The Jiva in its essence is the same as Brahman inasmuch as it is an image, a reflection of the latter ; but it is conditioned which Brahman is not. This primal nescience enshrouding the Jiva that is holding the image of Brahman in her bosom, is called the *Karana sarira* (causal body) or *Anandamayakosha* of the Jiva. That aspect of Brahman which stands in relation of witness (*Sakshin*) to the Jiva or his personality is called *Pratyagatman* or *Jivasakshin*. In the causal state of the Jiva there exists no modification of the nescience, and the bliss which is the nature of the *Pratyagatman* gets also reflected along with its nature of intelligence in the nescience, and so in that causal body, the Jiva feels a kind of undefinable, vague, yet certain in its feeling, bliss of the *Pratyagatman*, as it is the case in the deep sleep state. Hence this causal body is called *Anandamayakosha*.

Bhrigu in his attempt to know what exists even beyond the intellect or *Vijnanamayakosha* came to perceive the *Anandamaya* or the causal state of the conditioned existence ; and having reached it he perceived also the *Pratyagatman*, his inner self of reality whose reflection had been hitherto appearing to him as his ego. So, thus by the process of self-

analysis and self-elimination, he reached at last the *Pratyagatman* or Brahman which constitutes the basic principle of life and existence. This *Pratyagatman* is realised in the form of bliss.

From bliss these creatures, etc.:—There are two views in Vedanta about the causal relationship of Brahman with creation, *viz.*, (1) the *Parinamavada* or the Pantheistic view, (2) the *Vivartavada* or the theory of Superimposition. According to the first view—the *Parinamavada*, Mâyâ is the *Sakti* or energy of Brahman, which undergoes actual modification in bringing forth the creation. So, Brahman is really related with the creation in causal relationship, His intelligence aspect constituting its efficient cause and Mâyâ or energy aspect, furnishing the material. But *Parinamavada* has all the logical fallacies of Pantheism. So another school of philosophers headed by Sankaracharya postulated the second theory that is *Vivartavada*, the theory of superimposition. According to this school, Mâyâ is not an inherent energy of Brahman nor has an absolute reality of existence like that of Brahman. It is an entity which is undefinable in terms of either Existence or Non-existence. And so they call it *Anirvachaniya*, *i.e.*, has no absolute existence nor is absolutely non-existing. In philosophy, absolute existence is understood to mean the existence of an object whose consciousness is never negated or stultified in any period of time—past, present or future. And similarly absolute non-existence is taken to mean an object which is never

cognised in any period of time like the classical example of "the barren woman's child." But the Mâyâ with all its products,—the Jiva and *Jagat* is in the midway between the two,—Existence and Non-existence: hence it is undefinable. According to this view, there exists no actual relationship of a material cause between the creation and Brahman, since this *Jagat* aspect is only a superimposed phenomenon upon the noumenon, Brahman, even as the snake phenomenon is superimposed upon a rope. According to this view, Brahman is the material cause of the creation so far as it furnishes the real basis for the superimposition and as such, in a sense, it can be called the *origin* and the basic principle of the creation, even as the rope by furnishing the basis of the snake delusion, causes to arise the snake phenomenon. Further this world delusion is maintained by that inscrutable Maya, having Brahman as its basis. And finally when the delusion breaks, the Jiva comes to realise the *Pratyagatman* as the inner core of his being and the whole phenomena of creation fade away into nothingness in the glory of the Atman. Then the realisation is that Brahman whose nature is Unconditioned, Absolute Intelligence and Bliss, is eternally existing, untrammelled and unchanged and unaffected, by any such visions of the bound Jiva as time, space and causation and their resultants. Hence when Bhrigu realised this *Pratyagatman* or Brahman, all ignorance of his soul was dispelled and there

was nothing left for him to know more : he became *Âptakâma.*]

सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता । स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ॥

सा that एषा this भार्गवी वारुणी of Bhrigu and Varuna विद्या knowledge परमे Supreme व्योमन् sky (space) प्रतिष्ठिता is established स यः he who एवं thus वेद knows प्रतितिष्ठति is established अन्नवान् possessing food अन्नादः eater of food भवति becomes महान् great भवति becomes प्रजया with progeny पशुभिः with cattle ब्रह्मवर्चसेन by spiritual lustre महान् great कीर्त्या by fame.

This is that knowledge of Bhrigu and Varuna (which) is established in the Supreme Space. He who knows thus, is also established (in the Supreme Space). He becomes rich in food and is able to eat food. He becomes great by progeny, by cattle and Spiritual lustre (of his person). (He becomes) great by fame.

[*Which is . . . . Supreme space* :—*i.e.,* which culminates or better, has for its basis the supreme space or Brahman. In Vedânta, mention has been made of three spaces, *viz.,* Mahâkasha, Chittakasha,

and chidakasha, *i.e.*, the gross space which contains all gross objects,—the mental space, which contains the world of thought and lastly, the space of pure intelligence which makes possible all cognition and through it, all existence, both subtle and gross. So here by Supreme space is meant Brahman or the *Chidakasha*—the unconditioned intelligence. The knowledge which was taught by Varuna and learnt by Bhrigu and as embodied in this upanishad, is said here to be established in Brahman, because one who pursues this *Vidya* step by step, ends in realising the supreme Brahman. Here the supreme space may also mean the cavity of the heart where Brahman is meditated upon in the form of a smokeless flame and its spiritual effulgence is realised.]

CHAPTER VII.

अन्नं न निन्द्यात् । तद्व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ॥

अन्नं food न not निन्द्यात् speak ill of तद् that व्रतम् vow प्राणः Prana वा verily अन्नम् food शरीरम् the body अन्नादम् eater of food प्राणे in Prana शरीरम् body

प्रतिष्ठितम् is established शरीरे in the body प्राणः Prana प्रतिष्ठितः is established तत् therefore एतत् this अन्नम् food अन्ने in food प्रतिष्ठितम् is established यः who एतत् this अन्नम् food अन्ने in food प्रतिष्ठितम् established वेद knows सः he प्रतितिष्ठति is established अन्नवान् अन्नादो भवति etc.

Let him not speak ill of food: that is the vow. Prana is food; the body is the eater of food: in Prana the body is established. And again) in the body, Prana is maintained; so thus food is established in food. He who knows that food thus rests on food, is established. He becomes rich in food and becomes eater of food. He becomes great by children, by cattle and spiritual lustre. He becomes great by fame..

[*Let him not speak, etc.*: since the *Annamayā-kosha* which depends upon food for its sustenance, has been the first gateway as it were, of the realisation of Brahman, so the aspirant of God-realisation should not condemn or speak ill of food. In other words, this body which is the main instrument in the hands of the aspirant with which he has to realise Brahman, should not be neglected and the food which sustains it, should not be belittled in the path of Spirituality. Moreover, the sannyasin aspirant should not condemn any kind of food, be it well

cooked or ill, when it happens to reach him by chance. This should be the vow of an aspirant of *Brahmajnana.*

Prana is food.—Prana in its microcosmic aspect is the vital energy which sustains the body, but in its macrocosmic aspect is the energy that manipulates matter and produces manifold objects of the creation. In this sense food is nothing but an expression of *Prana*; and again, inasmuch as food gives strength and energy to the body, food can be called as *Prana.*

So thus food is established in food.—Here the Sruti glorifies food by pointing out the fact that both the body and the vital energy of the physical system which are mutually dependent upon each other and sustain each other, are but two different aspects of the same food. And again, as no one can attain the highest knowledge of Brahman without the aid of body and *Prana,* so the glory of food should always be remembered, and let none condemn it as the grossest object of life. From the gross, one has to proceed to the subtle and the subtler, till he reaches the subtlest,—Atman, even as Bhrigu did.]

CHAPTER VIII.

अन्नं न परिचक्षीत । तद् व्रतम् । आपो वा अन्नम् । ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने

प्रतिष्ठितम् वेद प्रतितिष्ठति। अन्नवानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥

अन्नं food न not परिचक्षीत should reject तद् that व्रतम् vow. आपः water वा again अन्नम् food ज्योतिः fire (heat) अन्नादम् consumer of food, अप्सु in water ज्योतिः light प्रतिष्ठितम् rests. ज्योतिषि in light आपः water प्रतिष्ठिताः is based तद् so एतद् this अन्नम् food. अन्ने in food प्रतिष्ठितम् is established सः he यः who एतद् this अन्नम् food अन्ने in food प्रतिष्ठितम् is established, etc.

Let him not reject food: that is the vow. Water is food. The fire is the consumer of food. On water rests fire and in fire rests water. So food rests in food. He who knows that food thus rests on food is established. He becomes rich in food and becomes eater of food. He becomes great by children, by cattle and by spiritual lustre. He becomes great by fame.

[*Water is food, etc.*:—As water that is drunk is digested by the heat of the stomach, so water is called here food and fire, *i.e.* the heat of the stomach, the consumer of it.

Or as crops grow with the aid of water, so water is the cause of food and so again it may be called as food itself. And it is the Jyotih, *i.e.*, heat and light that help the growth of human body by the assimilation of food; so *Jyotih* is described here as consumer of food.

On water rests fire, etc.:—As the lightning is present in the rain water and as perspiration occurs when the body is heated, water and fire are regarded as each other's support, and for the same reason they are contemplated as each other's food.]

CHAPTER IX.

अन्नम् बहु कुर्वीत । तद्व्रतम् । पृथिवी वा अन्नम् । आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितम् वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान् भवति । प्रजया पशुभि र्ब्रह्मवर्चसेन । महान् कीर्त्या ।

अन्नम् food बहु much कुर्वीत make. तद् that व्रतम् vow, पृथिवी the earth अन्नम् food आकाशः the sky or the ether अन्नादः consumer of food पृथिव्याम् on earth आकाशः ether प्रतिष्ठितः rests. आकाशे in the ether पृथिवी the earth प्रतिष्ठिता is established तत् so एतत् this अन्नम् food, etc.

Let him acquire plenty of food : that is the vow. The earth is the food and the ether is the consumer of food. On earth rests the ether and in the ether, the earth is established. So thus food is established in food. He who

knows that food thus rests on food, is established. He becomes rich in food and becomes eater of food. He becomes great by children, by cattle and by spiritual lustre. He becomes great by fame.

[*The earth is the food, etc.*:—As the earth is enveloped by ether on all sides, it may be looked upon as the food and the ether as the consumer of the food. And for the same reason, both may be contemplated as resting upon each other by their close contact. And the devotee should meditate upon both as the food of each other.

Note: In the last three chapters, glorified conceptions of food are enjoined for contemplation ; it begins with *prana* and culminates in the contemplation of the earth and the sky; thus the notion of food which is so vital for the earthly existence of man and on which all his interest is practically based, is sublimated to such an extent as to evoke a universal concept of the same, and thereby it means to render an expansion of his self and self-interest as well, without which it is not easy to pursue the spiritual life.]

CHAPTER X.

न कंचन वसतौ प्रत्याचक्षीत । तद्व्रतम् । तस्माद्यया कया च विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्याचक्षते । एतद्वै मुखतोऽन्नꣳराद्धम् । मुखतोऽस्मा

अन्नंराध्यते । एतद्वै मध्यतोऽन्नंराद्धम् । मध्यतोऽस्मा अन्नंराध्यते । एतद्वा अन्ततोऽन्नं राद्धम् । अन्ततोऽस्मा अन्नम् राध्यते । य एवं वेद ।

कंचन any one वसतौ from the house न प्रत्याचक्षीत should not be turned away. तत् that व्रतम् vow. तस्मात् therefore यया कया by whatever विधया means बहु much अन्नम् food प्राप्नुयात् gather अस्मै for him अराधि prepared, well-cooked अन्नम् food (अस्ति is) इति thus आचक्षते (they) say एतत् this अन्नम् food वै verily मुखतः in the best manner. राद्धम् given अस्मा to him अन्नम् food मुखतः in the best manner राध्यते given एतत् this अन्नम् food वै verily मध्यतः in the medium manner राद्धम् prepared अस्मै for him अन्नम् food मध्यतः in the medium way राध्यते given एतत् this अन्नम् food अन्ततः in the low manner राद्धम् is prepared अस्मै for him अन्नम् food अन्ततः in the lowest way राध्यते is given. यः he who एवम् thus वेद knows.

None seeking shelter should be turned away: that is the vow. Therefore by whatever means let him acquire much food. For him, food is ready,—they say. If food is prepared in the best manner, food is given him also in the best manner. If the food is prepared in the medium manner, to him food is given also in the medium way. But if the food is prepared in

the lowest manner, food is also given to him in the lowest manner. He who knows this, (gets also the similar results).

[*None seeking shelter, etc.*—*i.e.*, he who meditates upon the earth and the sky in the aforesaid manner, should not turn away any guest seeking shelter in his house: that should be the vow of the devotee.

Therefore by whatever means, etc.:—*i.e.*, when guests come, not only they should be given shelter, but also food; hence much food should be acquired for the purpose; that is the Dharma of a house-holder, as the Sruti enjoins that an inhospitable person is debarred from all good, both here and hereafter (*vide Katha Up.* 1,8.).

By 'whatever means' of course, is referred here the honest means of earning livelihood in accordance with the mandate of Sruti and Smriti and *shistachara* (the practices of the noble persons).

For him is ready, etc. :—The Sruti quotes here the custom of the wise and the virtuous: whenever guests come to a wise man's house, he never turns them away; on the other hand, always offers them food, by saying that it is ready for them. So this is another reason why much food should be acquired.

If the food is prepared in the best manner, etc. :—*i.e.*, if food is prepared in the best manner and offered to the guests amply and with much courtesy and humility, the giver is blessed in return with ample food

in the next life. The best manner means the *Sattvic* manner. (cf. Bhag. gita XVIII, 20-22.)

If the food is prepared in the medium manner, etc.:— *i. e.*, if the preparation of food is neither ample nor with much care or devotion and if it is offered with vanity and reluctance, it is called gift of medium value or *Rajasic* gift, and the giver gets only the merit of medium kind, and in his future birth, food accrues to him in the medium way.

If the food is prepared in the lowest manner, etc.:— It refers to the *Tamasic* way of making a gift of food when food is prepared meanly and offered with insult and disregard. So the giver gets equally a mean return of food in the future life.]

क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः ।

क्षेमः Preservation इति thus वाचि in speech योगक्षेमः (योगः + क्षेमः) acquisition and preservation इति thus प्राणापानयोः in the Prana and the Apana कर्म activity इति thus हस्तयोः in the two hands. गतिः movement पादयोः in the two feet विमुक्तिः evacuation पायौ in the anus इति so far मानुषीः human समाज्ञाः meditations.

(Brahman exists) as well-being in speech, as acquisition and preservation in the Prana and

Apana, as activity in the hands and as movement in the feet, as evacuation in the anus,—thus is the meditation (of Brahman) in reference to man.

[*As well-being in speech* :—the word *Kshema* of the text means both the preservation or safety of a thing already in the possession and also the general well-being of life. It is enjoined here to contemplate upon Brahman as existing in the form of 'well-being' in speech, inasmuch as when one meets his friend, the first thing one enquires is about his well-being, and it is by speech that one wishes well-being of another.

As acquisition and preservation etc. :—*i.e.*, Brahman should be meditated upon as the power of acquisition and preservation of things, which exists in the vital energies of the Prana and the Apana. Without the Prana and the Apana, and for the matter of that all the other aspects of the vital energy, life is impossible, *i. e.*, it is not possible to acquire and preserve anything in life ; and this power of acquisition and preservation of the Prana etc., is derived from Brahman ; hence is the injunction of the meditation.

Similarly the power of activity which is possessed by the hands and of motion existing in the legs, are also due to Brahman. Even the power of the excretary organs which by their proper function maintain the health of the body, is also due to the Brahman. Hence He should be meditated upon as

such. *Thus is the meditation etc.* :—*i.e.*, these meditations of Brahman are to be made in reference to the physical life of man.]

अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति ॥ यश इति पशुषु । ज्योतिरिति नक्षत्रेषु ॥ प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे ॥

तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति । तन्मह इत्युपासीत । महान् भवति । तन्मन इत्युपासीत । मानवान् भवति । तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः । तद्ब्रह्मेत्युपासीत । ब्रह्मवान् भवति । तद्ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः सपत्नाः ॥ परि येऽप्रिया भ्रातृव्याः ॥

अथ next दैवीः in reference to the celestial तृप्तिः satisfaction इति thus वृष्टौ in the rain. बलम् power इति thus विद्युति in the lightning यशः fame इति thus पशुषु in cattle ज्योतिः light इति thus नक्षत्रेषु in the stars प्रजातिः procreation अमृतम् immortality आनन्दः joy उपस्थे in the generative organ सर्वम् all इति thus आकाशे in the sky.

तत् that प्रतिष्ठा support इति thus उपासीत meditate प्रतिष्ठावान् endowed with support भवति becomes तत् that महः great इति thus उपासीत meditate महान्

greatness भवति becomes तत् that. मन mind इति thus उपासीत meditate मानवान् endowed with mental vigour भवति becomes. तत् that नमः obeisance इति thus उपासीत meditate नम्यन्ते will do obeisance अस्मै unto him कामाः all objects of desire तत् that ब्रह्म Supreme Lord इति thus उपासीत meditate ब्रह्मवान् endowed with supremacy भवति becomes. तत् that ब्रह्मणः of Brahman परिमरः destructive aspect इति thus उपासीत meditate पर्येण around म्रियन्ते will die द्विषन्तः haters सपत्नाः enemies परि around ये those अप्रियाः not dear भ्रातृव्याः foes.

Now follows (the contemplation) in reference to the celestial; as satisfaction in the rain; as power in the lightning; as fame in cattle; as light in the stars; as procreation, immortality and joy in the generative organ; as all in the sky.

Let him meditate upon that as the support and he will be endowed with support; let him meditate upon that as the great, and he will be possessed with greatness; let him meditate upon that as mind, and he will be endowed with mental vigour; let him meditate upon that as obeisance and all objects of desire will do obeisance to him; let him meditate upon that as the Supreme Lord and he will be

endowed with supremacy: let him meditate upon that as the destructive aspect of Brahman and all those enemies who hate him will die around him, and around him will die also those foes whom he likes not.

[*Contemplation . . . celestial:*—*i.e.*, the contemplation of Brahman as existing in the aspects of nature and the external world.

As satisfaction in the rain:—as rain helps the production of crops and brings an appearance of freshness in nature by adorning it with green verdure, a feeling of satisfaction is always associated with rain in India, and that cheerfulness of these rains should be meditated upon as the expression of Brahman.

As fame in cattle:—In former times, cattle used to be considered as great wealth, being of supreme value to the agricultural life and so much fame is to be attached to their possession.

As procreation . . organ:—*i.e.*, the power of procreation which causes relative immortality by perpetuating the race and multiplying the species, and whose expression gives pleasurable sensation to man; according to the Upanishadic lore, the Ananda of procreation is one of the expressions of Brahman through the satisfaction of Its will to procreate, which is the rationale of Nature's evolution or creation.

As all in the sky :—As the sky or the ether pervades all objects, so its all-pervasiveness should be contemplated upon as Brahman.

All objects of desire . . . to him :—*i.e.*, all desirable objects will come to him at his will.

As the destructive aspect of Brhaman:—It is said in the Chhandogya upanishad that in Vayu, all the other Devas such as Vidyut (lightning), Vristi (rain), Chandrama (the moon), Aditya (the sun) and Agni (fire) meet their final dissolution. So Vayu is the destructive aspect of Brahman ; as Vayu is the same as ether in its higher aspect, the ether or the Akasha is the great destructive aspect of Brahman i.e., in which all other objects merge in final dissolution.

Note :—Beginning from 'Prana is the food and body is the cosumer of food' etc. of the seventh chapter of this valli up to here what has been spoken of, refers only to Karya Brahman or the Brahman in its aspect of creation ; and all the merits that are ascribed here to accrue from different meditations, also refer to persons who are still in ignorance about the permanance of Brahman. But these relations of consumer and the consumed, the enjoyer and the enjoyed etc. do not exist in any way in Brahman or atman itself, for they are mere superimpositive attributes of Brahman ; so a true seeker of final emancipation need not do such meditations. For him is the meditation of Brahman in supreme unity of life, as would be described hereafter.]

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसंक्रम्य । एतं प्राणमयमात्मानमुपसंक्रम्य । एतं मनोमयमात्मानमुपसंक्रम्य । एतं विज्ञानमयमात्मानमुपसंक्रम्य । एतमानन्दमयमात्मानमुपसंक्रम्य । इमांल्लोकान्कामान्नी कामरूप्यनुसंचरन् । एतत्साम गायन्नास्ते ।

सः he यः who च again अयं this पुरुषे in man यः who च and असौ in that आदित्ये in the sun. सः he एकः one सः he यः who एवंवित् knows thus अस्मात् from this लोकात् world प्रेत्य having departed एतम् this अन्नमयम् consisting of food आत्मानम् self उपसंक्रम्य having attained एतं this प्राणमयम् consisting of Prana आत्मानम् self उपसंक्रम्य having reached एतं this मनोमयम् consisting of manas आत्मानम् self उपसंक्रम्य having attained एतं this विज्ञानमयम् consisting of Buddhi आत्मानम् self उपसंक्रम्य having attained एतं this आनन्दमयम् consisting of ananda or joy आत्मानम् self उपसंक्रम्य having reached इमान् this लोकान् these worlds कामान्नी enjoying food according to his desires कामरूपी assuming forms according to his wishes अनुसंचरन् traversing एतत् this साम the Sama song गायन् singing आस्ते exists.

He who is in man and he who is in the sun, both are the same. He who knows this after having departed from this world and attaining the self consisted of food, (next) attaining the self consisting of the Pranas, (again) attaining the self consisted of the *Manas*, then attaining the self consisted of *Buddhi* and lastly attaining the self consisted of bliss, and enjoying food according to his desires and assuming forms according to his wishes, travels through these worlds, and sings the following *Sama* song.

[*He who......... the self consisted of bliss—Vide* note on Ananda Valli. *Chapter VIII.*

Enjoying food according to his desires—i.e., enjoying whatever objects he desires to enjoy, thereby the Sruti is again emphasising the same fact that the knower of Brahman by becoming one with Brahman, the Universal Being enjoys all objects of desire at once. Nothing in the universe exists by itself except in and through the Supreme Brahman who is alone the one reality of life and existence, the pure principle of consciousness, the Infinite Bliss.

Assuming forms according to his wishes.—It may mean either that he assumes the various forms as he pleases, or by becoming one with Brahman all the multiple aspects of the Supreme Being as manifest within the fourteen worlds are felt to be as his, yet they bind him not.

Travels through these worlds.—i.e., by realising the unity of all these worlds with his own self, he feels himself like Brahman pervading through them all, and *as if* he is travelling through them, although in reality his inner consciousness reposes in the transcendental region of the Absolute.

Sings the Sama song—Sama is a particular set of *Mantras* peculiarly adapted to singing. But here the word is used with a special force indicative of sameness (*Samattwa*); so, according to Sankara it indirectly refers to Brahman also, inasmuch as He pervades equally through all. And singing the *sama* song means proclaiming to the world the unity of his being with the whole universe and Brahman.]

हा३वु हा३वु हा३वु । अहमन्नमहमन्नमहमन्नम् । अहमन्नादो २८हमन्नादो २८हमन्नादः । अहं श्लोककृद-हंश्लोककृदहंश्लोककृत् । अहमस्मि प्रथमजा ऋता ३ स्य । पूर्वं देवेभ्यो ऽमृतस्य ना३ भायि । यो मा ददाति स इदेव मा३वाः । अहमन्नमन्नमदन्तमा ३द्मि । अहं विश्वं भुवनमभ्यभवां ३ । सुवर्णज्योतीः । य एवं वेद । इत्युपनिषत् ।

हा वु Oh. अहं I अन्नम् food. अहं I अन्नादः eater of food अहं I श्लोककृत् the combining agent. अहं I अस्मि am प्रथमजा the first born ऋतस्य among the real

objects. देवेभ्य: to gods पूर्वं prior, (senior) अमृतस्य of the immortality नामायि (नाभि) the centre, the basis य: who मा me ददाति gives स: he इदेवं thus verily आवा: saves अहं I अन्नम् food अन्नम् food अदन्तम् eater आद्मि eat. अहं I विश्वं all भुवनम् creation अभ्यभवां destroy सुवर्ण: the solar (Golden) ज्योती: radiance य: who एवं thus वेद knows इति so far उपनिषद् Upanishad.

Oh, I am the food, I am the food, I am the food! I the food-eater, I the food-eater, I the food-eater! I am the combining agent, I the combining agent, I the combining agent! I am the first born of all real objects, (I am) senior to gods, the centre of all immortality. Whoever gives me does surely save thus. I the food eat him who eats food. I am all and destroy all beings. I am effulgent like the sun. He who knows thus (attains the aforesaid results). This is the Upanishad.

[*Oh*—This is an expression of extreme wonder.

I am food etc—*i.e.*, though I am the Absolute, beyond all taint of duality, yet the wonder of it is that I am myself both the food and the food-eater, the enjoyer and the object of enjoyment, the subject and the object. The whole universe is divided into these two aspects and they both belong to the same Brahman. The three-fold repetition of the assertions is meant to express extreme wonderment which implies

that I who was thinking once prior to the dawn of knowledge, that I was the enjoyer only now feel the unity of my being with Brahman and hence appearing in that dual aspect of the enjoyer and the enjoyed.

I am the combining agent—*i.e.*, the principle of consciousness which brings about the union between the enjoyer and the objects of enjoyment.

First-born—the Hiranyagarbha.

Whoever gives.... thus—*i.e.*, whoever gives this wonderful knowledge of the unity of the Atman to others seeking the truth, assuredly saves them from the miseries of life.

I the food......eats food—*i.e.*, I though am food in one aspect, do still punish him who eats himself food without giving it to others. By his selfishness he loses all prospects of getting Self-knowledge.

Note—It is needless to point out here that these are the utterances of the man who has realised the unity of his Atman with the universal Being and lost all his little individuality in Brahman. His consciousness has become one with that of the Iswara or the Saguna Brahman.]

शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि ।

त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ।

ओं शान्तिः शान्तिः शान्तिः ।

Om Peace! Peace! Peace!

THE END OF THE TAITTIRÎYA UPANISHAD.

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